



# Yoga Vasistha Maharamayana

## Excerpts from Book 6 (Part 1) On Liberation

Nirvana Khanda Purvadha

This section explains that the *atman* is the true form (*swarupa*) of the individual being (*jiva*). The seeker is instructed to give up all ideas of diversity and to still the movement of the mind. Once the mind is quiescent one should persist in remaining absorbed in the *atman* in the form of pure consciousness (*chit*). From this practice, a stage comes when the person perceives the identity of his or her own atma with *Brahman* (God). The manifest universe is perceived as no different from *Brahman* and, like the subtle tree that lies embedded in the seed, this whole universe in the form of created and uncreated beings is seen as a subtle seed-form lying within each persons own heart.



Your full knowledge of all truth, will drive away your bias towards untruth; and your riddance from all desires, will save you from all sorrow.

There exists only one Brahman, unbounded by space and time. He is never limited by either of them; and is the world himself, though it appears to be a distinct duality beside Him.

Brahman abides in all infinity and eternity, and is not limited in anything. He is tranquil and shines with equal effulgence on all bodies. He cannot be any particular thing, beside his nature of universality.

Knowing the nature of Brahman as such, be freed from the knowledge of your personal egoism (personality); and knowing yourself to be the same with Him, think of yourself as bodiless and as great as He; and thus enjoy the tranquility and felicity of your soul.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 2

On Liberation





The error of the mind and what it perceives, continue as long as one believes his personality is associated with his body; and understands the phenomenal world as a reality; and to think such and such a thing to be his own.

So long as you do not loose your worldly thoughts, and have the light of the Universal Spirit before your view; you cannot get rid of the

contracted thoughts of your mind, yourself and the phenomenal world.

As long as there is the blindness of ignorance, and one remains subject to worldly desires; so long there is the delusion of falsehood also, and the fictions of the fallacious mind.

The errors of thought disappear from the mind, that is unattached to sensual enjoyments; that is cool with its pure lack of desire, and which has broken loose from its net of avarice.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 2

On Liberation



He who meditates on the Infinite Mind, and sees all forms of things as copies of the Universal Soul; and who views the world absorbed in himself, is never misled by the erroneous conception of the living principle.

Remember your pellucid intellectual and spiritual form, which has no limit or division to it, but is an unlimited and undivided whole. Do not mistake yourself to be a limited being by forgetting your true nature.

Thinking yourself as such, take all the discrete parts of the universe as forming one concrete whole.

You abide in the womb of your consciousness, and are neither this nor that, nor any of the many discrete things interspersed in the universe. You are as you are, and last as the end and nil in your obvious and yet hidden appearances.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 2

On Liberation



It is Consciousness that manifests itself in the forms of *jīva*, (living soul), mind and its desires, and the world and all things.

As the waves are no way distinct from the water, so the universe is in no way different or separate from the nature of Consciousness, which contains the universe.

Seeing the forms of outward things, the intelligent man never takes them to his mind; it is only the ignorant, who set their minds to the worthless things of this world. They are glad to long after what they like, but for their

trouble only in this world; but he who takes these things as nothing, remains free from the pleasure and pain of having or not having them.

He who remains with the internal purity of his vacant mind, although he observes the customary differences of external things, remains unaffected by the feelings of pain or pleasure.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 3

On Liberation





The unembodied soul presides over all bodies, without its adherence to any; just as the omnipresent spirit of Brahman, pervades throughout all nature without coalescing with any visible object.

The embodied soul is as unattached to the body, as a dew drop on a lotus leaf remains separate from the leaf; and as the Divine Spirit is quite unconnected with everything, which it fills and supports.

The Soul residing in the body, is as unaffected by the body's affections, as the sky remains unmoved, by the motion of winds raging in its bosom.

Knowing that your soul is no part of your body, rest quietly in your soul to eternity; but believing yourself as the body, be subject to repeated transmigrations of it in endless forms.

*aum satecetekam brahmā*



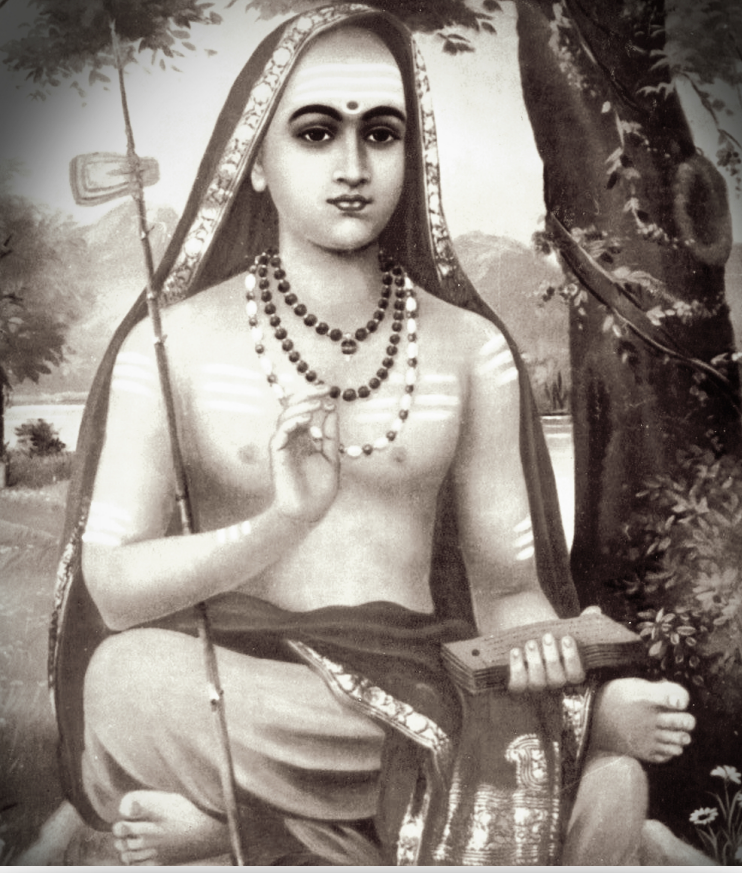
*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

# Yogavāsiṣṭha Mahāramāyaṇa

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 6

## On Liberation



Ignorance of the soul is the cause of our error of conceiving distinctions between things; but knowledge of the identical soul and the reality of things put an end to all distinctions. Distinctive knowledge of existences (*bheda jñāna*) is erroneous, but their generalization (*abheda jñāna*) leads to right reasoning.

They call it ignorance (*avidyā*) when the intellect is vitiated by its acceptance of phenomena

(*cetya*), but phenomena being left out, the intellect comes to know the soul which is free from all attributes.

The mind wraps the inner soul with the coverlet of its various desires, just as the silkworm twines the thin thread of its desires round about itself, which its lack of reason prevents it from understanding.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 10

On Liberation





Perpetual liberation of the soul follows upon rational investigation into the natures of all other things and their false appearances.

A man only reaches his state of absolute unity (*kaivalya*) when he understands that all existence dwells in the unity and forsakes his desire for this thing and that.

One is said to rest in Brahman, who is inclined to his spiritual contemplation, after his investigation of divine knowledge

in the *śāstras*, and his discussion on the subject in the company of the learned sages in divinity.

One who is dormant in his mind and has the seed of his desires lying latent in his heart, resembles an unmoving tree, bearing the vegetative seed of future transmigrations within its bosom. Men possessing the property of dullness (*tamaska*) like dull matter, are subject to the pains of repeated births, recurring like the repetitions of their remaining desires.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 10

On Liberation



The seed of desire is as inbred in the hearts of plants, as flowers are inborn in seeds, and as the earthenware is contained in clay.

The heart that contains the fruitful seed of desire, can never have its rest or realization even in its dormant state; but this seed being burnt and fried to unproductiveness, it produces sanctity, though it may be in full activity.

The heart that preserves the slightest remnant of any desire, can again be filled with its full, luxuriant growth, just as a little remainder of fire or the enemy, or of a debt and disease, and also of love and hatred, is enough to involve one in his ruin, just as a single drop of poison kills a man.

He who has burnt away the seed of his desire for anything and everything, and who looks upon the world with an even eye of indifference, is said to be perfectly liberated both in his embodied state in this earth, and in his disembodied or spiritual form of the next world, and is no more subjected to any trouble.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 10

On Liberation



*Avidyā* (ignorance) is not of knowledge but of Brahman; and it is the dispersion of this ignorance which brings us to the knowledge of God.

The belief of this, that and all other things in the world as distant and distinct from Brahman, is what is called *avidyā* or ignorance of Him; but the belief that all things visible in the world, are the manifestation of Omnipresence, causes the removal of ignorance, by presenting us the presence of God.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 10

On Liberation





You can never know the spirit without a constant habit of contemplating on it in your self-cogitation.

It is gross ignorance which is known as nescience, and it becomes compact by the accumulated erroneous knowledge from previous births and past lives.

The perceptions of the external and internal senses of body, both in the states of sensibility and insensibility, are also the causes of great errors of embodied beings.

Spiritual knowledge is far beyond the cognizance of the senses, and is only to be arrived at after subjection of the five external organs of sense, and also of the mind, which is the sixth organ of sensation.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 11

On Liberation



All these spacious worlds, that you see spread all about you, they are all situated in the immensity of Brahman.

Brahman is consciousness, and the same is this world and all its animate and inanimate creatures. Brahman is me, Brahmā, you, and all our friends and foes.

Brahman is the triple times of past, present and future, all of which are comprehended in his eternity, like waves and surges in the immensity of the ocean.

It is the same Brahman that appears to us in all the various forms of our perception, and in the different shapes of the actor, action and its act, as those of the feeder, feeding and food, and of the receiver, reception and the thing received.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 11

On Liberation





Ignorance of Brahman as what he is, makes men reject divine knowledge altogether, just as our ignorance of the quality of gold causes us to throw it away as dross.

Brahman being known as Brahman, becomes manifest as such in a moment, just as gold when known as such, is taken in due esteem.

He who can meditate on the omnipotence of the Supreme Spirit of

Brahman, comes to behold him as such in a short time, even without a teacher to guide him in his spiritual knowledge.

As an unknown friend is no friend at all, until he is recognized as such after removal of one's forgetfulness; so God is no god to one, as long as he continues in ignorance of Him.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 11

On Liberation



We can only know God, when the mind comes to perceive the soul unconnected with the body; whereby it alienates itself from all worldly connections.

It is then that we come to know the one true God, when the mind is freed from its knowledge of duality; and by the mind's distaste of dualism, it abandons its attachment to the world.

We come to the knowledge of God, when we come to know ourselves to be other than our bodies, and when we get rid of our personal egoism, and forsake our affection for this un-kindred world.

It is then that the thought of God arises in our minds, when we come to the true knowledge of thinking ourselves the same with Brahman, and when the mind is absorbed in meditation of the Divine truth in one's self.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 11

On Liberation



The means of crossing the ocean of this earth is known by the word yoga or union. Yoga means pacifying the mind in either of the two ways.

One is the acquisition of religious instruction, leading to the knowledge of the soul and of the Supreme Soul; the other is *prāṇayama*.

True yoga is the concentration of the mind in God, which is the only means of our salvation in this world. This is achieved in either of two ways: *prāṇayama* and perfection in learning. Both tend

to the one and same effect, of fixing the attention in divine meditation.

Yoga practices appear too arduous a task to some people, while proficiency in knowledge seems to be too difficult to others. But to my understanding, the ascertainment of truth by theoretical knowledge seems far better than practice.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 28

On Liberation



The belief of the existence of the body makes it a reality. The unreal seems as real, and therefore it is said to be both real and unreal at the same time.

Anything seen in a dream is true as a dream, and appears to be so in

the state of dreaming, but afterwards it proves to be untrue.

The body seems to be a substantiality as it does its bodily actions, but proves otherwise when we see only the essentiality of the spirit.

It is your error to think that you are the material body made of flesh and bones. It is the inner thought of your mind, situated in the body, that makes you think you are “so and so” and “such a one”.

*aum sateitekam brahmā*



*Yoga Vasistham*

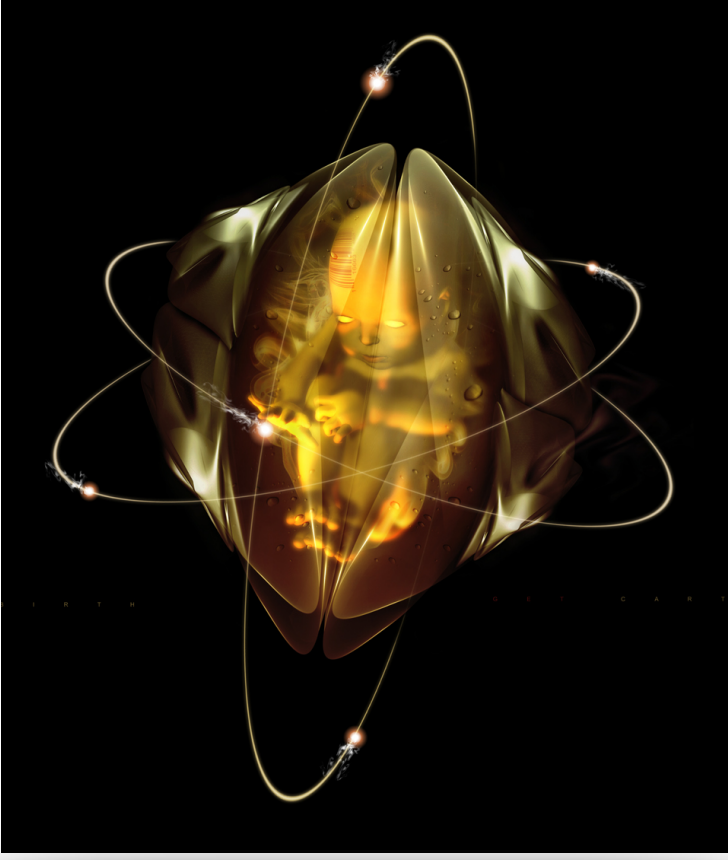
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 28

On Liberation





After the soul has passed from its former form, it receives the same form that it had in the fancy of its mind, which is either what it had been long accustomed, or what it fondly longed in the mind.

The body shows itself in the form shaped by a person's prior acts; and by the efforts of some, the body can also be shaped by the intellect.

He who thinks he is another, is transformed into that nature. The thought that you

are this or that, and have this thing or others for yourself, is what actually makes you so in this world.

Whatever is thought upon keenly and firmly, comes to take place accordingly, and whatever is thought of with intensity and great force of thought, the same must occur in a short time.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 28

On Liberation





Place your faith in the reality of your spiritual essence, and by giving up reliance on your frail body, manage yourself with detachment in this unreal world.

Adhere to what is your duty here, and avoid whatever is prohibited to you; and thus proceed on your course with an even tenor of your mind.

Conduct yourself in this manner, and gradually lessen all your affections and dislikes in this world for all worldly things.

You can obtain all that exists in this earth, sky and heaven by renouncing of your eager desires and hatreds.

Whatever a man endeavors to do, with his mind free from his fondness or hatred for it, takes place shortly, unlike the attempts of the ignorant.

What is there that cannot be acquired in the heart where the wish-fulfilling kalpa tree grows and which is not infested by the snakes of ardent desires or dislikes?

*aum sateitekam brahmā*



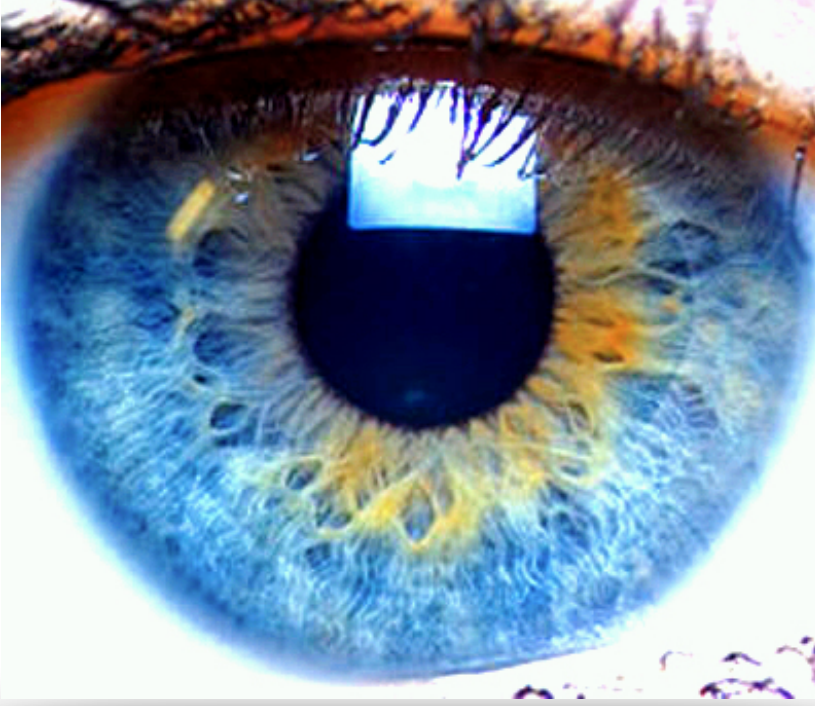
*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 28

On Liberation



The knowledge that everything is only the reflection of Consciousness is called the right discernment of the mind which removes the thoughts of a separate, independent existence of the ego and “you” and also of this world and its ten sides.

True and right discernment of the mind means knowing all things

to be only reflections of the soul. This knowledge is derived from the mind’s observation of the true nature of things in this real and unreal world.

That nothing rises, sets, appears or disappears in this world, is what the mind perceives by its right discernment of things and by its investigation into the true and apparent natures of all.

Right discernment gives the mind its peace and tranquility, its freedom from all desires, its indifference to joy and grief, and its indifference to all praise and criticism.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 28

On Liberation



All our riches,  
relatives and  
friends, are as  
transitory as  
passing winds: why  
then should a wise  
man rejoice or  
repine at their gain  
or loss?

All our gains and  
wants and

enjoyments in life, are *māyā*, which is spread like a net by Divine power, all over creation, entrapping all in it.

There is no wealth nor any person, that is real or lasting to anyone in this temporary world. It is all frail and fleeting, and stretched out to sight like a fake magic show.

What wise man will place his attachment on anything, which is an unreality, both in its beginning and its end, and is quite unsteady in between?

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 28

On Liberation





I exhort you repeatedly, to wake from your drowsiness, and by remaining ever wakeful to your spiritual concerns, see the un-decaying and un-declining sun of your soul at all times.

Do not delay to enlighten your understanding, and attain your highest wisdom in the knowledge of the Supreme Being, and come to the light of truth and shun the errors of the delusive world.

You will no longer be subject to any more birth or pain, nor will you be exposed to any error or evil, if you will only remain steady in your soul by forsaking all your worldly desires.

Remain steadfast in your trust in the tranquil and all-encompassing soul of Brahman, in order to attain the purity and holiness of your own soul. Thereby you will be freed from the snare of your earthly desires, and get a clear sight of that true reality, wherein you will rest in perfect security, as if in profound sleep.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 28

On Liberation



How can a body measured by a form or having a definite measure, be the immeasurable deity? It is the real and unlimited Consciousness that is known as the Śiva or the blissful one.

That is the meaning of the word *deva*, and that is the object of adoration. That is the only existent being, out of which all other beings have proceeded, and in which they have their existence, and wherein they exist with their forms.

*Brahman* is truly the god of whom I have spoken, who is the Supreme in its transcendental sense; who is all and unbounded, and includes me, you and the endless world in Himself.

The bodies of all created beings, whether yours, mine, or others, and of all in this world are all full with the consciousness of the Supreme Soul and no other.

Chapter 29 The World Full with Supreme Soul; Śiva Explains the Best Way to Worship God

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 29

On Liberation





The mind misled by its desires views the inner spirit (*unchanging Universal Soul*) as another (*living individual soul*).

As the same man seems to be changed to another person during his fit of anger, so Consciousness is transformed to a changeable spirit by one's mistake of its true nature.

Consciousness "loses" its state of purity when it is attributed with many variable qualities and desires. By thinking constantly of its gross nature, Consciousness is at last converted to the very gross object of thought.

The propensities of past lives and past actions, cause men to be born again.

The birds of the air, woodland animals with four feet, forest trees and plants, bushes on hills and orchids on trees, are all only reincarnations (*resulting from one's mistake of the true nature of the Self*).

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 30

On Liberation



The essence of divine omnipotence is not divisible into portions or fractions, like sea waves that are broken into foam and spray. As the leaves, stalks, branches and flowers of trees are nothing other than the same substance, so unity, duality, I, you, and the objectivity of the phenomenal world are not different from the essence of the subjective Consciousness which contains and puts forth itself in all these forms.

As the power of thinking, the thought and its object together compose the principle of the mind, so the whole universe and everything that bears a name are all included under the term Consciousness (*cid*), in the same way as water and its rise and fall are all included under the word “wave”.

This Supreme Consciousness is known by the various names of the Lord, God, Truth, Śiva, Intellect and others, as it is by the various names of emptiness, unity and Supreme Spirit.

*aum satecetekam brahmā*



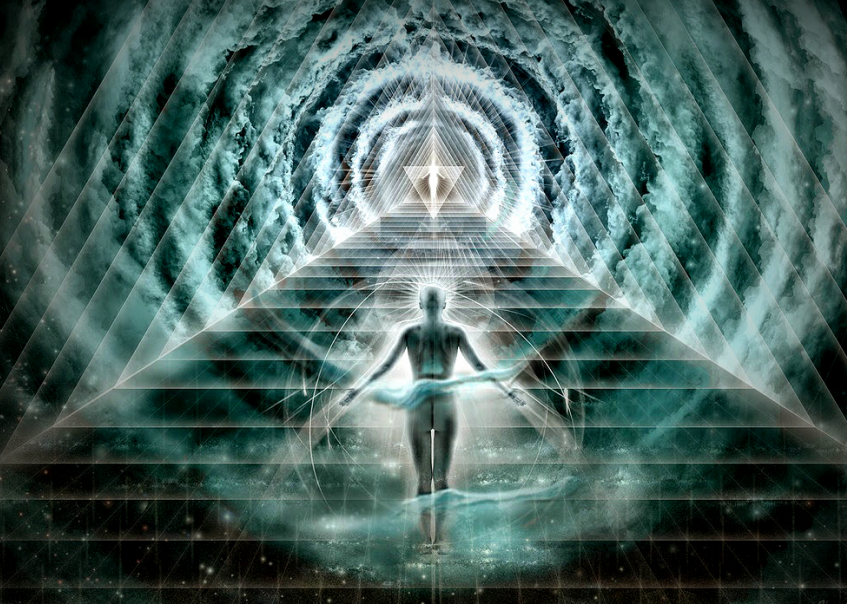
*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 33

On Liberation



The thought of duality of one identical soul, in its two aspects of Supreme Soul and individual souls; is driven away by the conviction that I do nothing, and the agency of all actions rests in the great God himself.

The unity is perceived as a duality, by the dualistic opinions of men. Belief

in unity, destroys the sense of dualism and plurality from the minds of men.

There is no duality or secondary being in the soul, which may be regarded as the Supreme Soul, because there is but one Soul only, which is unchangeable and unperishable, at all times and everywhere.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 33

On Liberation





If the fullness of one's desires and fancies, is fraught with the pains and troubles of life, it must be the lack of such wishes and views, that will serve to set him free from these pains forever.

If even a slight desire is enough to expose a man to many cares in life, then its utter privation must afford him complete rest and quiet, in his transient state of being.

Place your trust in the *cit ātmā* (conscious soul) seated in the cavity of your heart, and look upon mankind driven to desires, like bits of straw flying randomly in the turbulent air.

Wash out the dirt of your desires from your mind, by the pure water of your spiritual knowledge; and after securing the perfect tranquility of your soul, continue to enjoy the highest bliss of a holy life.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 33

On Liberation



Think in yourself that you are One, and that you are the Soul. Keep this single reflection before you, and holding fast to it, you will become the object of your meditation.

Such is the spiritual meditation of spiritually minded people, who aspire

to the highest joy of the Supreme Being; while the external forms of worship, is fit only for ungoverned minds, that rapt only for their temporal welfare. Formula worship composed of the worshipper, the formularies of the ritual, and the articles of offerings, are symbolic of ignorant minds, and too insignificant to the wise.

*aum sateitekam brahmā*



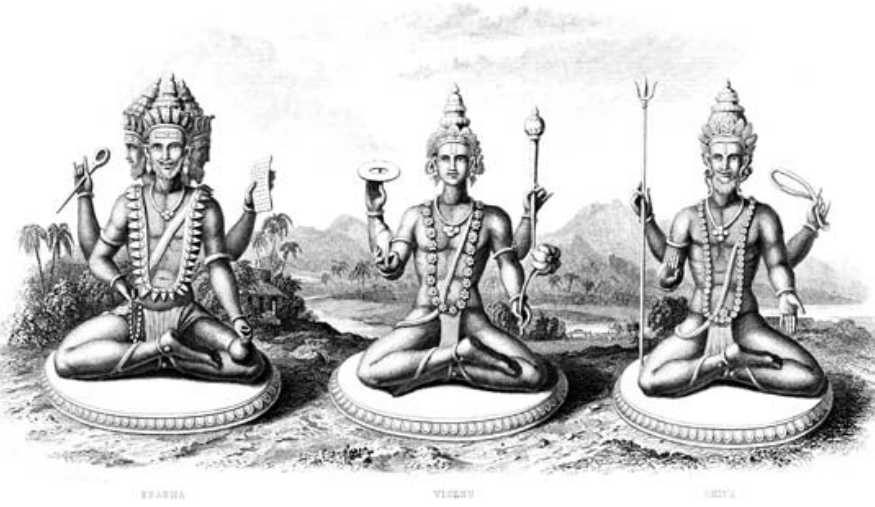
*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 33

On Liberation



The sages cult the immaculate Intellect by several names of Hari, Śiva, Brahmā, and Indra, who are the givers of the objects of desire to all living beings.

Consciousness is also called the fire and air, the sun and moon, and the Supreme lord; and it is this which is known as

the Omnipresent Soul and Consciousness, the mine of all intelligence.

It is the lord of gods, the source of celestials, the Dhāta or Brahmā, and the lord of heaven. Anyone who feels the influence of this great Consciousness in himself, is never subject to illusion.

The great souls that are known in this world, under the names of Brahmā, Viṣṇu, Hara and others, are all only offspring of Supreme Consciousness, and endowed with a greater portion of It.

All those who are mistaken for gods, have sprung from the source of the Supreme Consciousness.

As long as there exist the seeds of error, and the sources of endless networks of imagination; so long the arbor of gross illusion does not cease, to sprout in endless ramifications.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 35

On Liberation



In all forms of worship you must cease to think of your body, and separate your mind from your body, however purified it may be. You must then apply your mind diligently to think of the pure and bodiless Soul, which witnesses the operations of the body from its inside.

Worship of God consists only of inner meditation, and not in any mode of outer worship; therefore, apply your mind to the adoration of the Universal Soul, by Its meditating in your soul only.

*auṃ satekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 35

On Liberation





The offering of the heart in meditation of the Lord, is more delectable to Him than the sweetest articles of food, offered with the choicest and most fragrant of flowers.

Meditation joined with self-consciousness or contriteness of the soul, is the best *pādya*

and *arghya* water; and offering that is worthy of the Lord. The best meditation is accompanied with the flowers of self-offering to the Lord.

Without this kind of meditation, it is impossible to please the Supreme Soul in one's self; and therefore spiritual meditation is said to abound with the grace of God and the greatest enjoyment of happiness and prosperity.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 38

On Liberation



It is astonishing that every soul forgets its own nature, and thinks itself to be a living soul residing in the body, just as they believe the Supreme Soul is confined in a pot or a painting.

It is also astonishing, how they attribute false ideas of worship, worshipper and the worshipped to the god Śiva, who is the infinite Soul of all and a pure Spirit.

The ritual of worship and adoration, which applies to the finite forms of gods; cannot be applied to the worship of the infinite Spirit of God.

The pure Spirit of the eternal, infinite and all powerful, cannot be the object of ritualistic worship, which relates to finite gods or idols.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 40

On Liberation





No explanation of the *śāstras*, nor the lectures of the preceptor, are calculated to give light on spiritual knowledge, unless it is understood by the intuitive knowledge of the spirit itself.

Both must combine with our inquiry to bring us to the light of the Soul.

It is therefore the combination of book knowledge with the

instruction of the preceptor, joined with the investigation of the inquirer, that is calculated to enlighten us on spiritual knowledge.

After the physical senses and actions have subsided, and the sensations of pain and pleasure have become imperceptible, we come to the knowledge of Śiva, otherwise known as the Soul, He that is (*tat sat*), and under many other designations.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 41

On Liberation





Many thinking and learned men have used the words Brahmā, Indra, Rudra, and the names of the regents of worlds for God, in order to justify the doctrines of the Puranas, Vedas and Siddhantas.

Others have applied titles like consciousness or intellect (*cit*), Brahmā, Śiva, the Soul or spirit (*ātmā*), the Lord (*īśa*), the Supreme Spirit and God (*īśvara*) to the nameless God that is apart and aloof from all.

Such is the truth of nature and of yourself also, which is styled the Śiva, which always confers all felicity to the world and to yourself also.

The words Śiva, Soul, supreme Brahman and others, have been coined by the ancients to express the Supreme Being; and though they differ in sound, there is no difference in sense and signification.



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 41

On Liberation



You well know the precarious state of worldly possessions and their pernicious effects. They come and go of their own accord, but overpower a man in both states (of prosperity and adversity).

So uncertain are the favors of friends and fortune, and so unforeseen is their loss also, that it is impossible for anybody to account for them.

Such is the course of the world, that you have no command over it, nor is it ever subject to you. If the world is so insubordinate to you, then why should you be sorry for something so unmanageable?

What cause of joy or grief is there in the vicissitudes of things in the world, which are occasioned by the revolutions of the mind on the pivot of conscious intellect.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 43

On Liberation





The abandonment of every jot of desire, the control of *prāṇa*, and the exercise of reasoning, will contract the actions of the heart and mind, thereby preventing the rise of passions, affections and illusions.

There is a pleasure in respect to the vision of the phenomena, which is common to all living being; but this being felt spiritually, amounts to holy pleasure (*paramānanda*). The sight of God in one's consciousness, which is beyond the province of the mind, transcends mental pleasure, and affords

a divine ecstasy, called *brahmānanda* (bliss of Brahman).

The true rapture of the soul is known when the mind is dormant and insensible, and such bliss cannot be found even in heaven.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 44

On Liberation





All things in the world appear exactly like the various figures carved on a stone, seeming to be separate though they are bellied in the same carved relief.

As a lotus carved in rock is not distinct from the rock itself, so no part of existence is set apart from the

substantiality of Divine Consciousness, which represents its subtle ideas in their condensed forms.

The forms of creation are as inseparable from the formless intellect of God, just as the forms of lotus flowers carved in stone are not separate from the shapeless stone.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 46

On Liberation



As the soft and liquid yolk of a peahen's egg contains the toughness and various colors of future quills and feathers, so there are varieties of all kinds inherent in Divine Consciousness, requiring to be developed in time.

As the multicolored feathers of a peacock's tail, are contained in the moisture within its egg, so the diversity of creation is ingrained in the Divine Mind.

The judicious observer will find the one self-same Brahman is present everywhere before his sight; and will perceive his unity

amidst all diversity, as in the yolk of the peahen.

The Cosmic egg resembles the peahen's egg, and the Spirit of God is as the yolk of that egg. It abounds with many things, like the many colored feathers of the peacocks, all of which serve only to mislead us into error. Know therefore there is no difference in outward form and the internal spirit of the world, just as there is none in the outer peacock and the inner yolk.



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 47

On Liberation



I am Brahman, you are Brahman, and the visible world is Brahman himself. Know this truth and nothing else.

Inconceivable is the conception of God, and the visible world is all that is known of Him. Know him as the One, and the Infinite and you will not be misled into error.

Whether when you are sitting or walking, waking or sleeping, constantly think in yourself that you are this Supreme Spirit, which is of the form of light and intelligence and pervades all things.

If you are without your individual ego and selfishness, and if you are intelligent and honest, then be as universal and tranquil as Brahman himself, who is equally situated in all things.

Know your self as the pure consciousness, which is situated as one in all; without beginning or end, and the essence of light, and the most transcendent of all being.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 49

On Liberation





This elemental body, is the undecaying Brahman, who is without beginning or end; and of the form of pure light and intellect, devoid of parts and attributes.

Brahman, being disposed to its desires, becomes the living soul; and this

being desirous of collecting all its desires and the parts of the body together, becomes the beating heart in the middle of all.

It becomes *ahaṁkāra* from the thought of its egoism, and is called the mind from its *manana* (minding) of the many things in itself. It takes the name of *buddhi* (intelligence) from its *bodha* (understanding) of things, and the name of sense also, from its sensation of external objects.

It thinks of taking a body and becomes the very body, just as a potter having the idea of a pot forms it in that manner. Such being the nature of the soul, being and doing all what it likes, it is therefore styled the *puruṣa*, in its eight different forms.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 50

On Liberation



Consciousness is also called the *puryaṣṭaka* (eight-fold soul) because it presides over each person's eight-fold functions, such as those of perception, action, passion, witnessing all things, and the like, and also its inner consciousness and its power of vitality.

The living soul takes different forms at different times according to how it is employed in any one of these eight-fold functions, and also according to how it is moved by the various desires that arise by turns.

The eight-fold nature of the soul causes it to expand itself into the same form as it is led to by its varying desires at anytime. It is similar to a seed that shoots forth its leaves according to the quantity of water with which it is watered.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 50

On Liberation





The soul forgets its intellectual nature, and thinks it is a mortal and material being, embodied in the form of a living creature or some inanimate being, and ever remains insensible of itself under the influence of its erroneous belief.

In this way the living soul wanders about the world, as if dragged back and forth by the rope of desire tied about its neck.

There are some who, being released from imprisonment in this world, come to know the Supreme Soul, and attain that state which has neither beginning nor end.

There are others also, who being weary of their many reincarnations, after the lapse of a long period, come to their knowledge of the soul, and thereby obtain their state of final bliss at last.

In this way, the living soul passes through many bodily forms.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 50

On Liberation





The living soul becomes united with an outer object when one perceives and the other is the object of perception. Both, namely the inner soul and the outer object, being pervaded by the all pervasive Intellect of God, become one and the same with God, the common receptacle of all.

Hence the belief in separate perceiver, perception, and the object of perception is as false as water in a mirage. There is nothing we can shun or grasp as desirable or disgusting when they are all the same in the sight of God.

All things internal or external manifest as parts of the one universal and intellectual Soul. All worlds are only the manifestations of Divine Consciousness. It is vain to attribute any difference to them. All of us are displayed in Consciousness which forever contains the inner and outer worlds.

As the ocean is a calm expanse of water after its waves subside, reflecting the sky clearly, so it is that after we lose sight of the diversities presented to our superficial view, the entire universe appears as the reflection of one glorious and everlasting God.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 51

On Liberation



## *Viṣṇu's Dual Incarnations as Kṛishṇa and Arjuna*

Now it will come to pass that Yama, the son of the sun god Surya and the lord of the regions of the dead, will again perform his penance after the expiration of many ages to come.

He will again resume his penance for a dozen years to atone for his sin of destroying the living. Then he will abstain from his habitual conduct of destroying the lives of human beings.

At that time, the earth will be filled with deathless mortals. This wretched earth will be covered and overburdened with people like trees in a dense forest.

The earth, groaning under her burden and oppressed by tyranny and lawlessness, will have recourse to Hari for her redress.

For this reason, Hari will be incarnate in two bodies joined with the powers of all the gods. He will appear on earth in two persons of Nara and Nārāyana, the one a man and the other Lord Hari himself.

With one body Hari will become the son of Vāsudeva and therefore will be called Vāsudeva (Kṛishṇa). With the other he will be the son of Pandu, and therefore will be named Pāṇḍava Arjuna, Arjuna the Pāṇḍava.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 52

On Liberation



Whatever is known in our consciousness, the same is felt within us. Therefore shun your inner consciousness of your individual ego, such as this is “I”, these are mine, and these others are theirs.

The thought that you are connected with persons and things, the thought that you might be deprived of them, and the resulting joy or grief

to which you are subjected, must affect your soul in great measure.

He who does something with his body and connects even the least amount of his soul's attention with what he is doing becomes infatuated by his egoism and believes himself to be the doer of his action.

Let the eyes see, the ears hear, and your touch feel their objects. Let your tongue taste the taste of a thing, but why take them to your soul? Where is your sense of “I” situated in these sensations?

Your assumption that you are doing any action, only amounts to a conceit of your vanity and frustrates the merit of your act.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 53

On Liberation





What is this idea of your own ego, when everything is evolved out of the Supreme Consciousness? Of what account is anyone's personality, which is only an infinitesimal part of the Universal Soul?

The ego of the individual soul is not apart from the Universal Spirit, although it seems to be separate, because there is no possibility of exclusion or separation of anything from the omnipresent and all comprehensive soul of God. Therefore, a distinct ego is meaningless.

As is the case with our egos, so it is with the individuality of a pot or of a monkey. Nothing is separate from the universal whole. All existences are like drops of water in the sea. It is absurd for anyone to presume an ego.

Things that appear to be different to the conscious soul are to be considered as the various imageries represented in the one Soul.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 53

On Liberation



Renunciation of the world means renouncing the results of our actions.

Without attachment means renouncing all our worldly desires, and intensely applying the mind to the one sole God, of the many varieties of the creation in His imaginary representations.

Dualism is the belief that one's self-existence is distinct from that of God. Lack of dualism constitutes dedication of oneself to God. It is ignorance that creates distinctions by giving different names and attributes to the one Intellectual Soul.

The meaning of the term "Intelligent Soul" undoubtedly is

that God is one with the universe and that Consciousness is the same with all space and its contents of worlds and their motions.

Consciousness is the unity of Eternity, and Consciousness is duality and plurality in the world, and the variety of its many varied productions. Therefore be devoted to the sole Ego of Consciousness, and drown your own individual ego in the universal Ego.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 53

On Liberation





Verily there are two forms of the all pervading Viṣṇu, the ordinary or exoteric, and the other supreme or esoteric; that having a body and hands holding the *śaṅkha* (conch shell), the *cakra* (discus), and the *gadā* (mace) and *padma* (lotus), is the common form for public worship.

The other is the esoteric or spiritual form, which is undefined and without beginning or end; and is usually expressed by the term *Brahmā* (great).

As long as you are unacquainted with the nature of the Supreme Soul, and you are not awakened to the light of the Spirit; so long should you continue to adore the form of god with four arms.

By this means you will be awakened to light, by your knowledge of the Supreme; and when you come to comprehend the Infinite in yourself, then you shall no longer have to be born in any mortal form.

When you are acquainted with the knowledge of the knowable soul, then your soul will find its refuge in the eternal soul of Hari, who absorbs all souls in him.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 53

On Liberation





See yourself as the soul of all beings and those beings themselves. Think your own self or soul as the microcosm of the great universe, and be tolerant and broad sighted in your practice of yoga.

He who worships the Universal Soul that resides in all beings as the one identical and undivided Spirit is released from the doom of repeated births, whether he leads a secular or holy life in this world.

The meaning of the word “all” is unity and the meaning of the word “one” is the unity of the

soul. The phrase “all is one” means that the whole universe is collectively only one soul.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 53

On Liberation



He who dwells in the hearts of everybody in the world, from Brahma the Creator to the simple grasses that grow on the earth, the essence which is common in all of them is Brahman the unborn and undying.

Brahma is a slightly developed form of Brahman who resides in the spirit of the great Brahman. The same dwelling in us makes us mistake the true Ego to be

our individual ego.

When I say “I am this and not the other”, I am quite wrong and inconsistent with myself. Similarly it is wrong to say that the human soul is the spirit or image of God, and not that of any other being, when the identical Divine Spirit is present and immanent in all.

All material beings of every species are forms of the great Brahman himself. Know this One as all, and there is nothing apart or distinct from Him.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 53

On Liberation



Know, that the perception of the senses, the feelings conveyed to our minds by the physical senses, cause our physical pleasures and pains. But as these are transitory, coming to us and passing away by turns, you must remain patient under them.

Knowing neither pleasure nor pain to be

uniform and monotonous, what is it that you call real pleasure or pain? A thing having no form or figure of its own can have no increase or decrease in it.

Knowing the soul to be the same in all states, alike in all places and times, view all differences and accidents of life with detachment, and retain your endurance under all the varying circumstances of life.

The unreal has no existence. It is not positive or negative at anytime, so there can be nothing that is a positive joy or lack of joy in any place, when God himself is present everywhere.

Abandon the thoughts of joy or lack of joy of the world. Seeing there is no such difference in the mind of God, stick fast in a state of indifference to both.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 54

On Liberation





brahmārpaṇaṁ brahma havir  
brahmāgnau brahmaṇā hutam  
brahmaiva tena gantavyaṁ  
brahma-karma-samādhinā

Being alike and unchanged by your loss or gain, and thinking yourself as nobody, go on in your proper course of action, just as a gust of wind takes its own course.

Whatever you do, whatever you eat, whatever sacrifices you make, or any gift that you give to anyone, commit them all to Brahman and remain quiet in yourself.

Whoever thinks of becoming anything in earnest, he undoubtedly becomes that in process of time. Therefore, if you wish to become like Brahman himself, learn in all your thoughts and deeds to assimilate yourself to the nature of Brahman.

Let one who knows the great Brahman be employed in doing his duties as they occur to him, without any expectation or reward. As God does his works without any aim, so should the godly do their works without any object.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 54

On Liberation



Do not do your works in expectation of their rewards, or engage yourself to do anything that is not your duty or improper for you. Do your duties as your yoga of fixed meditation, and not in connection with others or their rewards.

Do not be addicted to active duties or decline your inactivity either. Never remain ignorant or negligent of your duties in life, but continue in your work with an even temper at all times.

Though employed in business, a man is said to be doing

nothing at all who does not foster the hope of a reward for his acts, and who is ever content in himself, even without a patron or refuge.

The addiction of one's mind to anything makes it his action, and not the action itself. Ignorance causes this tendency to believe actions are one's own. Therefore ignorance is to be avoided by all means.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 54

On Liberation



A great soul settled in divine knowledge, freed from need or desire for anything, may be employed in all sorts of works without being reckoned as the doer of any.

He who does nothing is indifferent about its result. This detachment amounts to his equanimity, which leads to his endless joy, which is next to the state of Godhead.

They are called ignorant hypocrites who, having repressed their organs of actions, still indulge themselves in pleasures of the senses by

recalling their memories in their minds.

As the overflowing waters of rivers fall into the profound and motionless sea, so the souls of holy men enter into the ocean of eternal God, where they are attended with a peaceful bliss never to be obtained by those who are greedy and worldly.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 54

On Liberation





Know that the yearning soul has the form of desires in the heart, and any other form that one has framed for himself in his imagination.

A soul is said to be liberated in this life, if it is identical with itself, unaltered in all circumstances, never subject to the body or any desire on earth, and freed from all desires by its own discretion.

Living in this manner, you must always seek the truth. Being released from the snare of worldly cares, you are said to be liberated in this life.

The soul burdened with its desires is like a bird in its cage. Though a man may be very learned and observant of all his religious rites and duties, yet he

is not said to be liberated as long as he labors under his desires.

He is liberated whose mind is not bound to the chains of desires. Release from this chain is called his liberation in this life and in the next.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 55

On Liberation



Know that within the body composed of the elements of earth, air, water, fire and ether, and also within the mind and understanding, there is a living soul dwelling.

The embodied and living soul is led by its desire, like the young of a beast led by a rope tied around its neck, and it dwells in the recess of the body, like a bird in a cage.

Then as the body is worn out and becomes infirm over course of time, the living soul leaves it, like moisture from a dried leaf, and flies to where it is led by its inborn desire.

The living soul carries with it the senses of hearing, seeing, feeling, taste, touch and smell from its body, just as the breeze blows the fragrance from flowers.

The body is the production of one's desire. It has no other assignable cause. It weakens by the weakening of its desire and being altogether weak and wasted, it becomes extinct in its final absorption in the Godhead.

*auṁ sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 55

On Liberation



Your soul has attained its tranquility and the purity of its nature, when you find the feelings and faculties of your heart and mind are fully pacified through your knowledge.

In this state, the soul becomes unconscious of all mental thoughts. It is full of consciousness in itself. Freed from all inner and outer perceptions, it perceives the one Brahman in itself, who is all and everywhere.

No worldly being can observe this elevated state of the soul.

Unless one has purified his desires, one cannot perceive this transcendental and transparent state of the soul.

Attainment of this state drives away knowledge of all phenomena that can be perceived. What is there so desirable that it is worth having more than the Divine Presence?

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 58

On Liberation





The wise practice prāṇāyāma, the restraint of their breath in order to restrain their desires and actions. Being devoid of these, they become pure Consciousness.

These being suppressed, the idea of the world is lost in the density of Consciousness because the thoughts of the mind are caused only by the vibration of Consciousness.

This is the realization of the truth. The world is born of the vibrations of Consciousness. The world vanishes being

destroyed by the knowledge of the light of splendid Divine Consciousness.

There remains nothing, no action of the body or mind, only the vibration of Consciousness. The phenomenal world is nothing but a protracted dream from one sight to another. The learned are not deluded by these appearances which they know to be exhibitions of their own minds.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 59

On Liberation



In a dream, we see a good many things as reality, but as soon the dream is over, we do not find the things we had dreamed of. As long we remain in ignorance, we see the reality of the world in the same way.

The dreaming man thinks his dream is reality because he has faith in it. In the same way, this world appears as reality to the supreme God who has no beginning or end.

Brahman's long drawn dream is this world, hence we also think this world is long drawn, but in fact, this world is a moment to Brahman.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 61

On Liberation





The firmly established habits of a living being will come out unobstructed, though they may be held back in many intermediate births, even for a millennium. Yet they will come and lay hold of the person some time or another.

It is only by accident that one has the blessing of some good company in his life. Then his inborn habit may be restrained for a time, but in the end it is sure to break out with violence in

utter defiance of every check and rule.

But he who keeps only good society and always strives for his edification in what is good and great, is able to destroy the evil propensities that are inbred in him, because the desire to be good is what actually makes one so.

Whatever a man is accustomed to do or think upon constantly, in this life or in the next state of his being, the same appears as a reality to him in his waking state of daydream, just as unreality appears as real in the dream of a man in sleep.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 63

On Liberation





That which exists only in our perception is not true knowledge but mere fallacy. True knowledge is that of the subjective consciousness, to which one must always be aware.

As a wave is an agitation of water, so this creation is only a vibration of the Divine Consciousness. The only difference between them is that one is the production of the elements in nature and the other is that of the Divine Will.

Thus the world is the form of consciousness in Divine Consciousness and they are not different from one another, just as words can never be separated from their meanings. It is said

that the world is the vibration of the Divine Spirit. Only the ignorant say the wave and water are two different things.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 63

On Liberation



The living soul, being one with the Divine, has all the powers of the Divine implanted in it. The Infinite being grafted in the finite, they are of the same innate nature.

The living soul expands and contracts in its life and death, just as the Divine Soul has its evolution and involution in its acts of creation and dissolution. But the Divine Soul destroys no soul because it is the soul of souls and the collection of all souls. Therefore anyone who would be godly must refrain from slaughter.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 64

On Liberation





Gods and perfect beings such as siddha are not tied down by laws which weak and ignorant men have devised for their own convenience.

The ignorant, on account of their uncontrollable minds, cannot go on without the guidance of law.

Intelligent people are not exposed to the evils in life that ignorant people of ungoverned minds and passions experience with their restless and vagrant habits.

Wise men discharge their business as it occurs to them at times. They never undertake to do anything of their own desire.

The god Vishnu engaged himself in action and incarnated because of an impulse of the occasion. So did the god Shiva with the three eyes, as well as the lotus-born god Brahma.

The acts of wise men are neither to be praised nor blamed because they are never done from private or public motives.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 69

On Liberation





The parting soul is accompanied by its elementary principles, which are the desires of its mind and which are closely united with breath, and nothing besides.

As the vital breath quits one body to enter into another, so it carries with it the desires of the heart, just as the winds of the air bear the fragrance of flowers. These reproduce in the future body to cause it only misery.

As a water pot thrown into the sea does not lose its water, so the vital breath mixing with the ethereal air does not lose the desires of the mind which it bears with it. They are as closely united as sunbeams with the sun.

The mind cannot be separated from the vital breath without the aid of the knowledge.

Knowledge removes desires. Disappearance of desires destroys the mind. This produces the suppression of breath, and from that proceeds the tranquility of the soul.

*aum satecetekam brahmā*



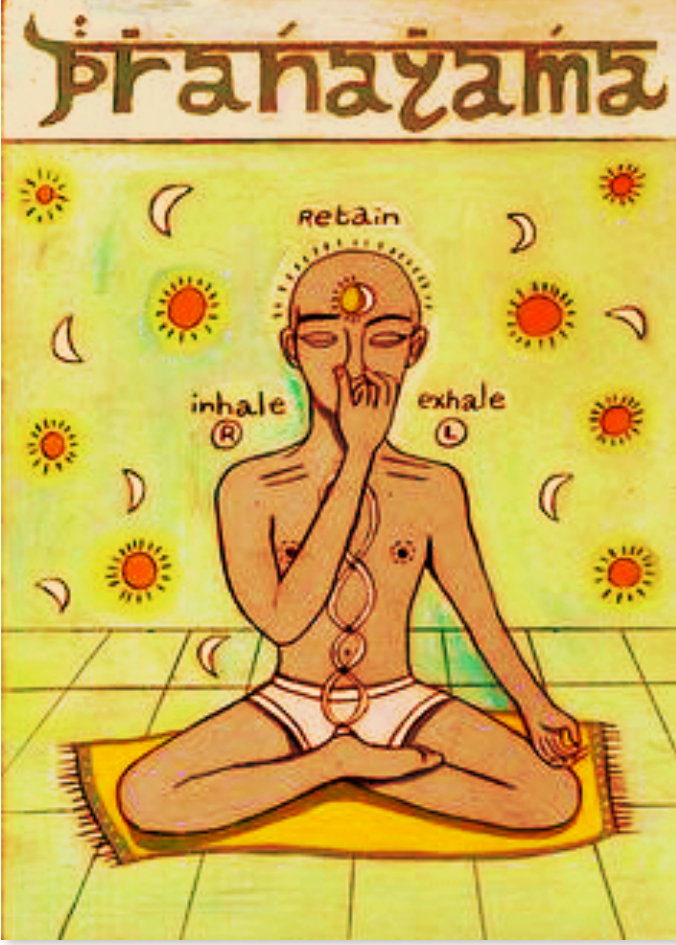
*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 69

On Liberation



Knowledge removes desires. Disappearance of desires destroys the mind. This produces the suppression of breath, and from that proceeds the tranquility of the soul. Hence know that the extinction of desires brings on the destruction of both the mind and vital breath.

The mind without its desires, which form its soul and life, can no longer see the body in which it took so much delight. Then the tranquil soul attains its holiest state.

Mind is another name for desire. When desire is eradicated, the soul discriminates the truth which leads to knowledge of the supreme.

In this manner, we came to the end of our false knowledge of the world, just like we use reason to detect the error of seeing a snake instead of a rope.

Learn this one lesson: that restraining the mind and suppression of breath mean the one and same thing. If you succeed in restraining one, you succeed in restraining the other.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 69

On Liberation





When the body is destroyed, the *prāṇa* (vital breath) passes into empty air where it sees everything according to the desires that have blown along with it from the cells of the heart and mind.

As living souls find the bodies in which they are embodied and act according to their different natures, so the departed and disembodied spirits see many forms presented before them according to their desires. They enter into those forms and act agreeably to the nature of that being.

As the fragrance of flowers ceases to be diffused in the air when the breezes have ceased to blow, so the *prāṇa* ceases to breathe when the action of the mind is at a stop.

Hence the course of the thoughts and the *prāṇa* of all animals are known to be closely united with one another, just as fragrance is inseparable from the flower, and oil inseparable from oily seeds.

*aum sateitekam brahmā*



*Yoga Vasistham*

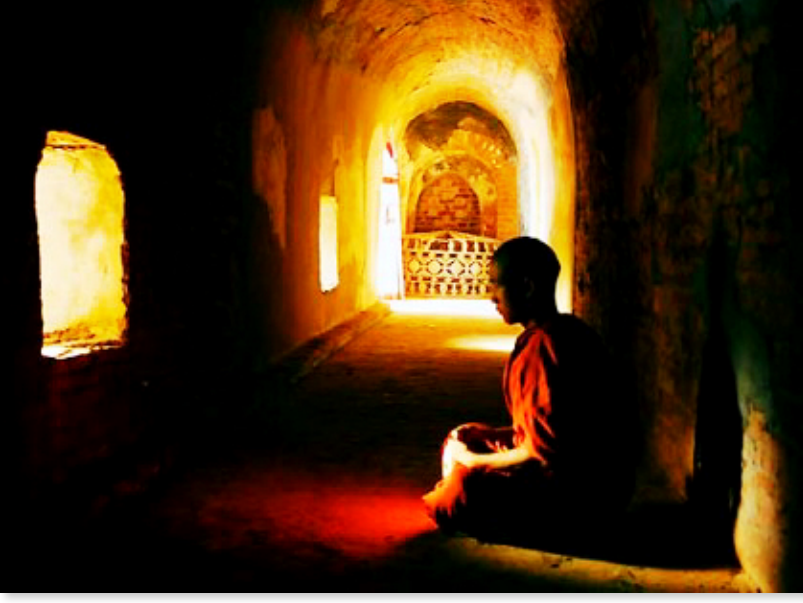
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 69

On Liberation





Continue to meditate on the existence of all things in one firm and ever existent entity alone, until by your constant habit of thinking so, you find all outward existence disappear into nonexistence.

When the mind is of one even course and habituated to it by constant practice, then there is an end to the thoughts of endless varieties and particulars. They naturally disappear of themselves.

There is an end of our ignorance and delusion as we gain wisdom and reason. We gain our best knowledge by learning, but only by practice can we have the object of our knowledge.

Whether you attain tranquility through *sāṃkhya* or *vedānta* yoga, it is the same if you can reduce yourself to the Supreme Soul. By doing so even for a moment, you are to be reborn in this lower world no more.

*aum satcitekam brahmā*



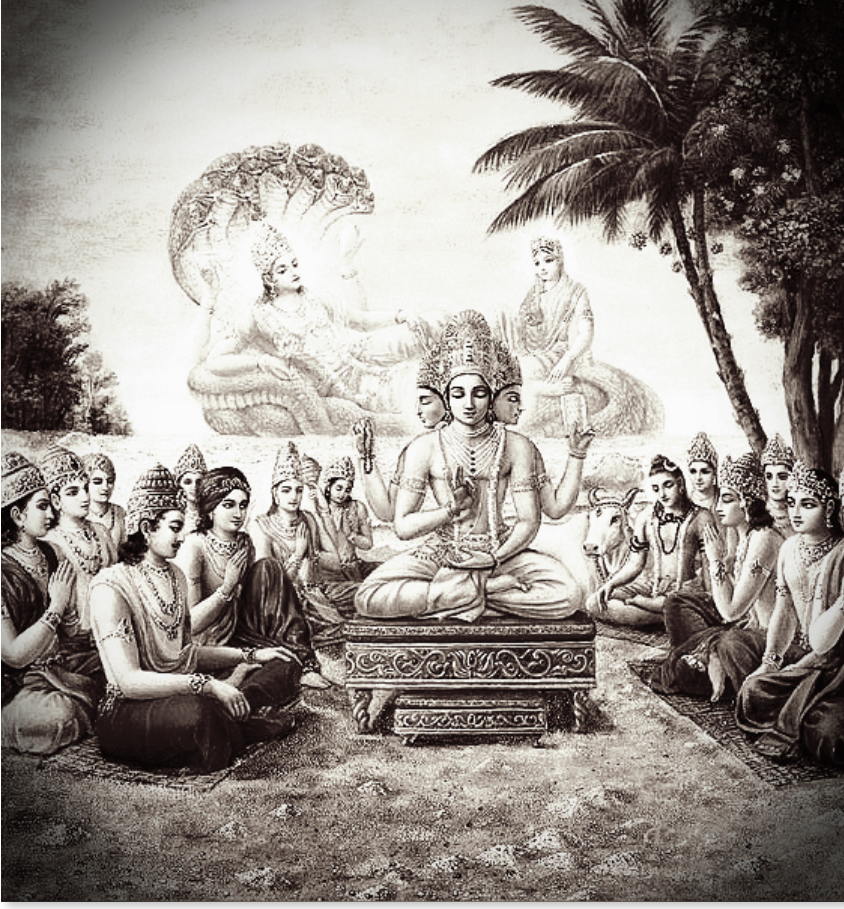
*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 69

On Liberation



The trunk of a plantain tree is made up of thin layers of skin folded and intertwined over one another. Its central core is hidden inside. In the same way, everything in the world presents its exterior appearances to the view, while its substance of Brahman is hidden deep inside.

The words “entity,” “soul” and “Brahman” used to describe God do not signify his nature. God, like the empty void, is devoid of

all designations and qualities, indescribable by any words.

Whatever essence one perceives is the product of another, like the outer layers of the trunk of a plantain tree produced by the inner ones. All such coatings are only developments of Divine Consciousness lying at the bottom.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 72

On Liberation





Only through knowledge can the mind know the truly knowable one in the sphere of one's own consciousness. Then the animal soul finds itself to be the all-pervading spirit and is released from future birth and reincarnation.

Our lack of attachment to earthly relations, whether our spouses, children or other domestic concerns, together with the self-control of our minds, regardless whether confronted with what is

advantageous or disadvantageous to us, serve to widen the sphere of our souls and realize their universality.

Our true knowledge is said to be the continued knowledge of spirituality and insight into the sense of the unity and identity of God. Everything else is mere ignorance and false knowledge.

The only remedy for our sickness of worldliness is the abatement of our love and hatred. The extinction of our egoistic feelings leads to the knowledge of truth.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 74

On Liberation





*How is it possible for anybody to get rid of his ahaṁkāra (egoism)? It is deeply rooted in our nature and has grown as big with our bodies as the lofty trees on mountain tops.*

All egoistic feelings subside of themselves with the abandonment of worldly desires. This is accomplished with very

great effort by exercising the virtues of self-denial and self-control, and by the expansion of our souls to universal benevolence.

We have been subject to the rule of our small egos for so long that we lack the courage to break down the painful prison house of shame at our poverty, and we fear being exposed to other's ridicule.

Therefore, if you can renounce all your worldly possessions and remain unmoved in your mind, then you may get rid of your ego and attain the state of supreme bliss.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 74

On Liberation



There are three types of attainable goals: effort to obtain the desired object, disdain for the thing sought, and indifference to the object of desire.

The first, attainment of the desirable, is secured by employing the means for its success. The second, detestation, hates and slights the thing altogether. The third, detachment, is the intermediate way between the two.

All good people seek whatever is pleasant, and everyone avoids whatever is contrary to good. No one seeks or shuns the way in between.

As soon as the intelligent, learned devotee comes to the knowledge of his soul and becomes spiritualized in himself, then all these three states vanish from his sight. He feels that they are all the same to him.

As he comes to see these worlds full with the presence of God, and his intellect takes its delight in this thought, he remains in the intermediate state of detachment, or he loses sight of even that.

All wise men remain in the course of neutrality. The ignorant are eagerly and vainly pursuing their objects, but the dispassionate recluse shuns everything.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 80

On Liberation





When there is an excess or deficit of humors in the body, a great many diseases grow in it, just as a river becomes foul both when its level is low in the summer heat or swollen in the rains.

As the good or bad inclinations of men result from their prior actions in this and previous births, so the anxieties and diseases of the present state are the effects of the good and bad deeds both of this life as also those of the past.

There are two sorts of diseases common to human nature, namely ordinary ones and the essential. Ordinary ones are the occurrences of daily life and the essential is what is inborn in our nature.

Ordinary anxieties are removed by balancing that which is lacking. Ordinary mental anxieties are removed by the removing the cares that make us anxious.

But the essential infirmities of one's disposition, being bred in the blood and bone, cannot be removed from the body without the knowledge of the soul, just as the error of the snake in the rope is removed only by examining the rope.

*auṁ sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 81

On Liberation





Know for certain that there is only one intelligent principle of Consciousness which is inscrutable, pure and most charming, more minute than the minutest, perfectly tranquil, and is nothing of the mundane world or any of its actions or properties.

The same Consciousness (*cit*), being collected in itself into an individuality from the undivided whole and assuming the power of will or volition itself, becomes the living soul by transformation of its pure nature to an impure one.

The will is a fallacy and the body is a mistake. Only the ignorant distinguish between the living soul and the Universal Spirit.

When the lamp of knowledge brings the mind to the full light of truth, then the error of will is removed from the living soul, just as the clouds of rainy weather dissipate in autumn.

The body rests after wishes have subsided in the mind, just as the lamp is extinguished after its oil is exhausted.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 82

On Liberation



The soul that sees the truth has no more knowledge of his body than the man awakened from his sleep has his dream appearing before him.

The mistake of the unreal for the real or, what is the same, ascribing reality to unreality is what gives the color of reality to false material bodies. The knowledge of truth removes the error of the physical body and restores the soul to its accustomed splendor and true joy.

The error of taking the material body for the immaterial soul is so deeply rooted in the mind that it is as difficult to remove as it is for the strongest sunbeams to penetrate the mental

gloom of men.

This impenetrable darkness of the mind can only be seen through the sunshine of knowledge that our soul is the seat of the immaculate and all pervading spirit of God, and that I myself am no other than the pure consciousness which is in me.

Those who have known the Supreme Soul meditate on it in this manner in their own souls until they find themselves to be assimilated to Supreme Soul by their intense thought of it.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 82

On Liberation



It is impossible to attain divine knowledge merely through a teacher's lectures because the lord is beyond the perception of senses. God can not be expressed by or known from the words of the instructor's mouth.

Yet it is also true that without the guidance of the spiritual guide, it is impossible to attain spiritual knowledge.

Our attendance on the secular instructions of the teacher becomes an indirect cause to our acquisition of the invaluable treasure of spiritual

knowledge.

Look at these wonderful events of nature that bring about results different from what we were pursuing.

It often comes to pass that our attempts are attended with another result from what should have happened. Therefore, it is better for us to remain indifferent with regard to the results of our acts.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 83

On Liberation





Not only the presence of things and pleasures stain the minds of the ignorant. Their absence and loss also cause great regret from the stain they leave in the memory, just as things are colored not only by new paint, but also various marks and signs.

Thus the minds of the ignorant are never cleansed from the stain of their favorite objects. They are never free from their bondage in this world, unlike the liberated sage who is free because of his lack of earthly attachment.

Reducing our desires contributes to our liberation. Increasing our wishes leads us to continued bondage in this world.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 85

On Liberation



Know that the living soul is liberated in the same proportion as it manifests its peaceful tranquil state. Know also that the soul is in bondage to the same degree that there is sorrow on the face and breathing is choked.

Alternating feelings of pain and pleasure also indicate bondage of the soul. The absence of these alternations constitutes its liberation. These are the two states of the living soul.

When the soul comes to know that it has no relationship with any pain or pleasure, and that its living has no purpose at all, then it is then said to be awakened in itself and to rest in its stillness of nirvana.

When the soul comes to believe that the visible world is nothing but the emptiness of Consciousness or Brahman himself, it gets its rest in its stillness and becomes as cool as a lamp that has gone out because it lacks oil.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 85

On Liberation



It is the nature of everything in this extensive world to be born of its own kind.

All persons and things continue to exist because of their own desires and tendencies, whether it be in the direction of virtue or vice.

When the desires in a man's mind are either diminished or brought under his control, he is no longer subject to the acts of goodness or vice.

Utterly indifferent, he becomes exempt from both merit and demerit and from their consequences of reiterated births and deaths.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 86

On Liberation





Knowledge is the supreme good because it leads a man to understand the unity of God and the oneness of himself. But action has been inculcated in man from creation as his duty in life, both for pleasure and for passing his lifetime.

Let those who have not acquired their intellectual light and the sight of the soul be employed in their duties to their offspring and fellow creatures. Who that lacks a silk robe will go about naked

instead of wrapping himself with a blanket or coarse cloth?

The ignorant who are moved by their desires and live upon their hopes meet with their objects as the reward of their action. The knowing, having no desire in his mind or action of his body, meets with no reward of either.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 87

On Liberation



A person is freed from his bonds of his disease and death by forsaking his desires. When his internal soul becomes as perfect as a god, he is exempt from future birth.

But generally, the human mind is filled with desires and only the learned few are exempt.

Transcendental knowledge of the knowable One exempts the divinely wise from their rebirth in this mortal world.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 87

On Liberation



Know, O great soul, that there is no bondage of man except his own ignorance.

Not even prisoners in jail are under such bondage as the intellectual servitude of freemen under their errors and prejudice.

The greatest freedom of man is enlightenment of the soul and knowledge of the cosmos as one Universal Soul.

Ignorance of this truth is the root of the slavery of mankind to the errors of this world.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 89

On Liberation





Know that only by driving away the egoism of the mind and all desires from the heart does one get his perfection, the fullness of the world, and perfect bliss.

It is not abandonment of the world which gives you that highest joy that you seek. You must seek something else.

When the mind is infested by its thoughts and the heart is corroded by the sores of its desire, all renunciation flies away like the stillness of a forest flies before a storm.

Of what use is the abandonment of the world to one whose mind is ever infested by his troublesome thoughts?

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 90

On Liberation



Thoughts constitute the mind, which is only another name for will or desire. So long as these are raging in a person, it is in vain to talk of controlling the mind.

The mind, occupied by its busy thoughts, in an instant finds the three worlds presenting themselves before it.

Therefore, what is the

use of abandoning this world when the infinite worlds of the universe are present before the mind?

Renunciation flies on swift wings as soon as the mind entertains a desire.

Detachment is the main object for abandoning the world, but when you allow a care to rankle in your breast, you bid a farewell to your renunciation.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 90

On Liberation



All possible and impossible renunciation depends upon renunciation of the mind.

The man who is subject to his mind is always subject to cares, both when he is attentive to his duties or negligent of them, or whether he rules his kingdom or flies from it to a forest. But the man of a well governed mind is quite content in every condition of life.

O you who wants to know what renunciation is, you must know that renunciation of the mind is renunciation of all. If you succeed renouncing your mind, you come to know the truth and feel the true joy of your soul.

Rid your mind, you get rid of the unity and duality of creeds and come to perceive all diversities and pluralities blend in one universal whole which is transcendental tranquility, transparent purity, and undiminished joy.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 93

On Liberation





He who connects all the worlds with himself, like a thread connecting pearls in a necklace, is the man who possesses everything by renouncing all things from himself.

The soul is unattached to all things, yet it connects and passes through them all like the thread of the Divine Soul connects the worlds like a string of pearls.

The soul with no attachment to the world is like lamp without oil that soon burns out into darkness. But the spirit that is warm with its affections is like lamp with oil that burns with universal love and enlightens all objects around it.

The Lord who lives aloof from all resembles a lamp without oil in darkness, but the same Lord manifesting himself in all things resembles the lamp with oil that lights every object.

*aum sateitekam brahmā*



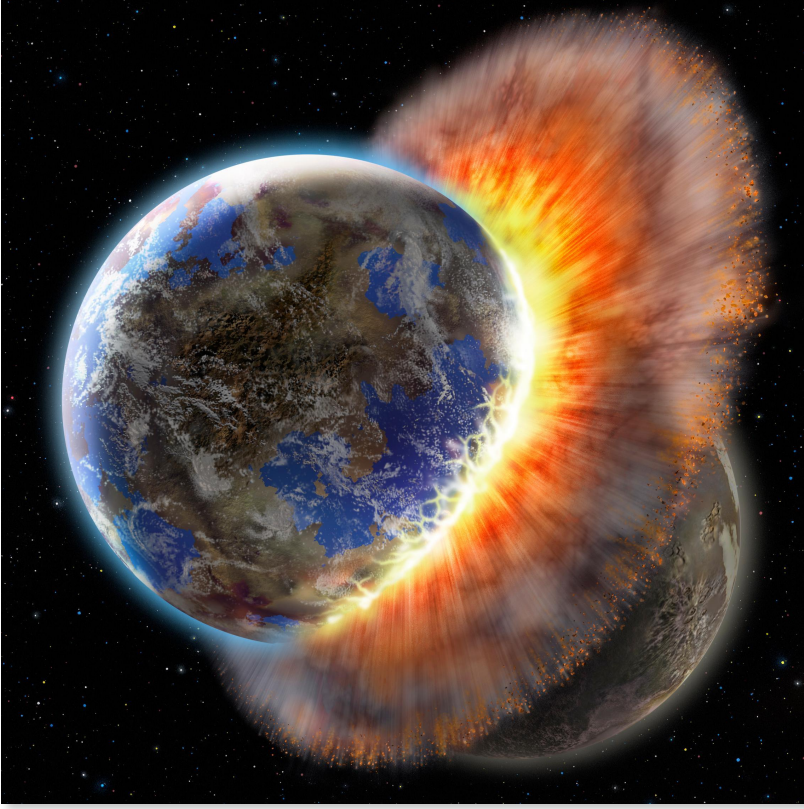
*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 93

On Liberation



Whatever is seen here and everywhere, together with all moving and inert creation, are all perishable and become extinct at the end of every kalpa age.

The one that remains at the end of a kalpa is the Supreme Soul. It extends over all space and is purely bright, transparent and quiet. It is enveloped in light and is pure intelligence.

It is inscrutable and unknowable, even and quiet, and full of bliss. It is called Brahman the great, the final extinction of all bodies, full of all knowledge.

Brahman is attributed with the name of Universal Soul because it pervades the entire universe and is its intrinsic soul. Its exterior appearance is called by the title of Viraj (All Radiant).

*aum satcitekam brahmā*



*Yoga Vasistham*

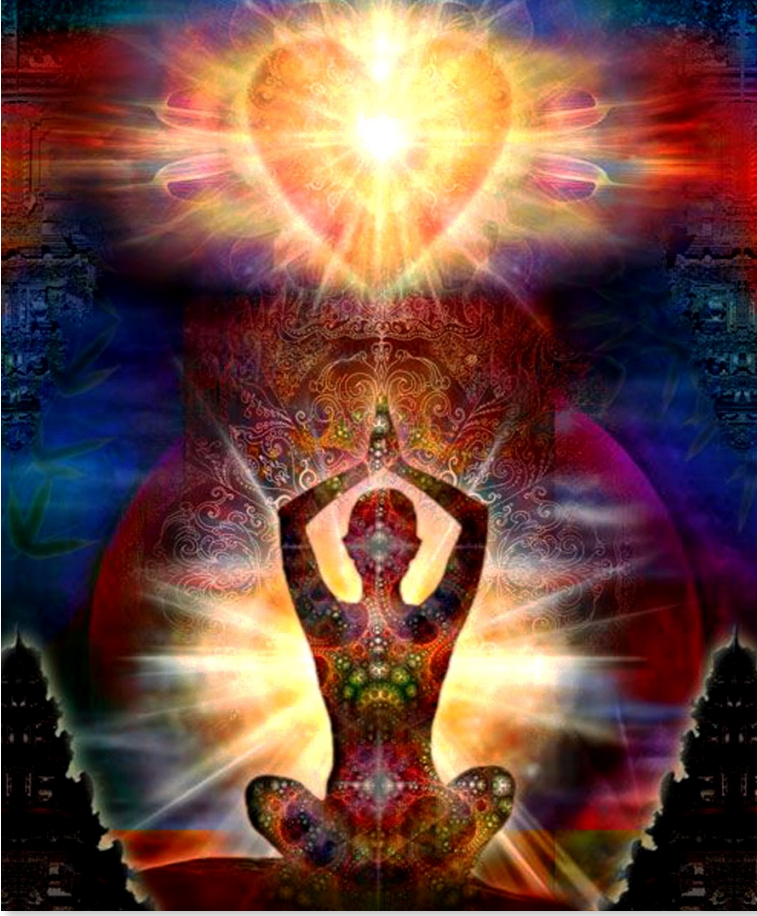
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 96

On Liberation





The universal Consciousness is the phenomenal world, and the same consciousness is manifested in the forms of “I” and “you.”

This transcendently good and great God is the only real existence. God comprises all temporary and finite existences within himself. Through our own reasoning, we know that this glorious creation of the universe is all derived from him.

Therefore there is no reason to conceive a duality beside

his unity because God’s unity is the sole principle of the Supreme Soul, fully manifest in everything in its ever undiminished and everlasting state.

The Lord always remains as the all in all, manifest in all various forms, neither visible nor perceptible by us.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 96

On Liberation





Without the existence of God, there is no entity called the world or our egoism. Having no cause, these things are identical with the one self-existent God.

The world does not appear of itself. It rests like a carving in the spirit of God. It shows itself as separate to us only by illusion.

These existences composed of the five elements produce many other beings, just as males and females mate and produce their offspring in infinity. So Divine Consciousness, being joined with the illusory intelligence, presents endless forms to our view.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 96

On Liberation



Divine  
Consciousness,  
though forever the  
same and serene,  
appears to shine forth  
in creation because of  
our knowledge of  
creation, which  
dissolves with our  
imperceptibility of it.  
So our egoism, being  
the same with the  
Divine Ego, appears  
to be different from it,  
just as our fluctuating

minds depict it in various lights.

The Divine Self never becomes many and never forsakes its state without decay. It is of a luminous form and its essence has no beginning or end. It assumes as many forms as the ever changing mind imposes upon it.

At one time, the identical soul believes itself to be Viraj, lord of the world, and at another, to be a being. Sometimes it sees itself in its true form of divinity and at another time its thought makes it think it is some other thing.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 96

On Liberation



*What is this world and what are these individual egos that seem to be infinite in number and appear as distinct creations of God?*

The essence of God is without beginning or end and extends to infinite space and time. The same is also true of this transparent cosmos, and that is the body of this world which is simply a form of Divine Consciousness and not any void or any separate thing.

The essential property of God is his consciousness, therefore he is said to be of essence of consciousness. Just as fluidity is the property of water, so consciousness is the essential property of everything.

We cannot attribute the creation of the impure world to the pure essence of the Divine Spirit. The purity of the Divine Soul cannot admit the impurity of creation, which would amount to a duality of purity and impurity in the Supreme Soul.

Therefore there is no gross creation whatsoever, only the form of the intellect itself. All that is visible to us is nothing other than the solid intellect itself.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 97

On Liberation





The feeling of your individual ego is as false as your conception of any other thing. If the idea of individual ego is proved false, what else can there be except the only entity of the intellect?

Thus ego being nothing other than a form of the intellect, there is no difference whatever between them. Hence the words “I” and “you” and the like are mere human inventions to distinguish one form from another.

Whether you remain in your embodied or disembodied state, continue to remain always as firm as a rock by knowing yourself only as the pure intellect, and the nothingness of all other things.

By always thinking of yourself as the intellect, you will lose the sense of your individual ego and personality. By reflecting on the meaning of the Vedas, you will be lead to the same conclusion.

From all these know yourself as the pure essence, which is uncaused and unmade and the same with the first and original principle. You are the same with the free and everlasting Brahman, and multiform in your unity. You are as void as emptiness, having no beginning, middle or end. This world is the intellect and that intellect is the very Brahman himself.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 97

On Liberation



There is no such real entity as the mind at anytime and in any space whatever. That which appears as the mind is nothing other than a faculty of the only one everlasting Brahman.

There is no reality of the cosmos or any of

its contents. All things that seem to be in existence are no more than various representations of the one self-existent Brahman himself.

It is said that there was no mind or its personification of Brahma, or any final dissolution of the world, and this proves their unreality. Again it is said that the mind took the form of Brahma and created the world in the beginning, which also proves the mind to be the Divine Mind, represented by the metaphor of Brahma.

There can be no material object without the prior existence of a material cause. So without a material cause, it is impossible to believe the existence of the many material objects of the senses and of the mind that experiences sensations.

Hence there is no such thing as a dull and unconscious world. All that appears to exist as such is nothing other than a representation of the Divine Spirit, just as gold exhibits itself in the shapes of many ornaments.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 98

On Liberation



Think yourself as something and you become a slave to your desires, but believe yourself as nothing and you are as free and liberated as free air itself.

Your personality, whether you are subject either to bondage or freedom, is the certain knowledge or conviction of yourself as a reality.

The deprivation of your knowledge of yourself or your egoistic personality leads to your ultimate end. Your knowledge of your personality exposes you to

danger. Therefore think yourself as Himself and not yourself, and you are safe from all calamity.

No sooner do you get rid of the conviction of yourself than your soul is enlightened by the light of true knowledge. You lose the sense of your personality and become complete in your knowledge of yourself as one with the Supreme Spirit.

*aum satecetekam brahmā*



*Yoga Vasistham*

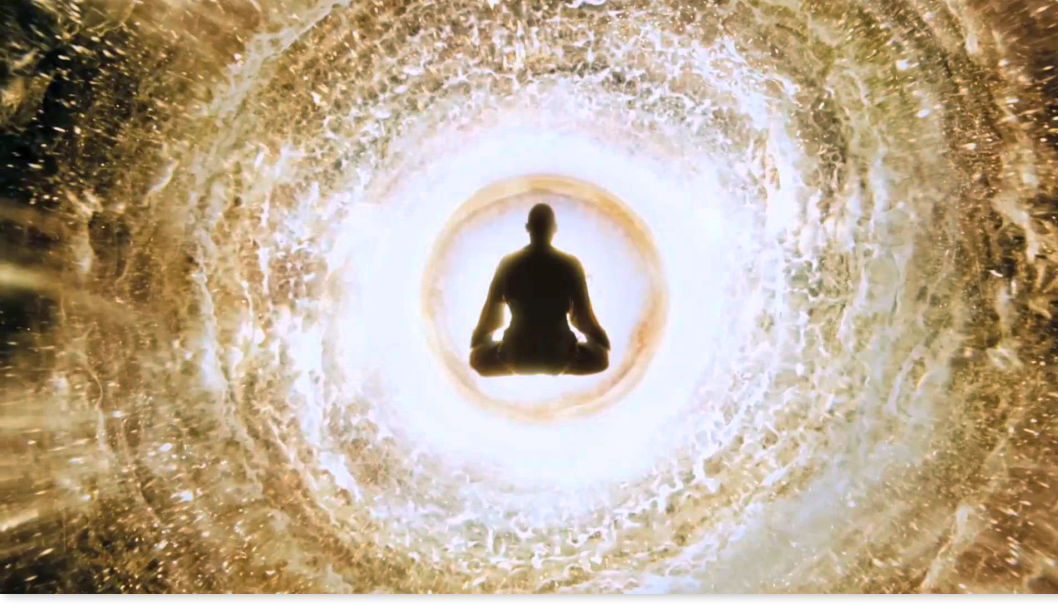
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 99

On Liberation





The unconscious world seems to move about like a shadow or a phantom in the air. Therefore it is called *jagat* (the moving world). But he alone sees it in its true light

who sees it as motionless, without its sense of mobility, perfectly calm and stationary in the spirit of God.

When the sight of that which can be seen, together with the sense of that which can be sensed and the feelings of the mind, become tasteless to the dormant soul absorbed in divine meditation, then the wise call it *nirvāṇa* absorption or the full light and knowledge of God.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 99

On Liberation



The sight of the world and the perceptions of the mind which testify the existence of the world to us, are only the representations of Brahman, just as the false mirage represents water in the desert sands.

Like a vast body of water exists without a wave to disturb its surface, so the spirit of God remains in its state of calmness when it is free from its operation of creation.

Creation is identical with Brahman. The Lord is the same with his creation. This is true from the statement of

the Veda which says, “All this is Brahman and Brahman is this all.”

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 99

On Liberation



As soon as you are freed from your personality, you find yourself to be full of divine knowledge. Your false personality flies away from your perfection in spirituality.

Knowledge that the mind is an unreality immediately roots out its projections, just as knowing that a rope is not a snake removes the

fear of the snake in the rope.

As the knowledge of the falsehood of the snake in the rope removes the mind's projection of the snake, so the knowledge of unreality of the mind removes its offspring of error and ignorance from within us.

The knowledge that there is no such thing as the mind removes its false impressions from the heart, because mind and our individual ego are only the young offspring of our ignorance.

There is no mind or ego in us as we commonly believe. There is only one pure consciousness both within and without us, something we can hardly perceive.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 100

On Liberation





There is nothing that is born or dies in all these three worlds. Only the display of Divine Consciousness gives rise to the ideas of existence and nonexistence. All these are only representations of the Supreme Soul, now evolved and now spread out from it.

Mind, O friend, that you are the true one in the shape of your senses. These will never be burnt at your cremation, nor will you be utterly destroyed by your death. No part of you is ever increased or annihilated at anytime. The entirety of your pure self is immortal and must remain entire forever.

The powers of your will and unwillingness and the other faculties of your body and mind are attributes of yourself, just as moonbeams are the significant properties of the moon.

Always remember the nature of your soul to be unborn and uncreated, without beginning or end, never decaying and ever remaining the same. It is indivisible and without parts. It is the true essence existing from the beginning without end.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 100

On Liberation



The mind becomes composed and tranquil after its desire of enjoyments is subordinated, when it becomes indifferent to the taste of sweet and bitter, and when it has full control over the organs of sense.

There arises a peace in the mind which is purer than any earthborn delight. It is as delightful as dew drops falling from flowers under bright, cooling moonbeams at night.

Only as the desires of the impure heart become purified by reason does it become capable of receiving the

instructions of the wise, just like a straw drawing water inside.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 101

On Liberation



Gross desires that grow from wishes become the causes of men's reincarnations in some form or other. This is known by the name of mind. When that becomes altogether extinct in men, they know the truly knowable one.

The desire which guides those who know the truth in this life of action in this world is known by the name of *sattvā* (purity, goodness). This is unproductive of future birth.

Great souls and living liberated men, being placed in their quality of *sattvā* and having their organs under control, do not place any reliance upon their minds.

The darkened mind is called the mind, but the enlightened mind is known as the principle of *sattvā*. The unenlightened rely upon their minds, but enlightened men of great understanding rely only upon their *sattvā*.

The mind is repeatedly born with the body, but the nature of *sattvā* is never reborn anymore. The unawakened mind is under perpetual bondage, but the enlightened soul is under no restraint.

*aum sateitekam brahmā*



*Yoga Vasistham*

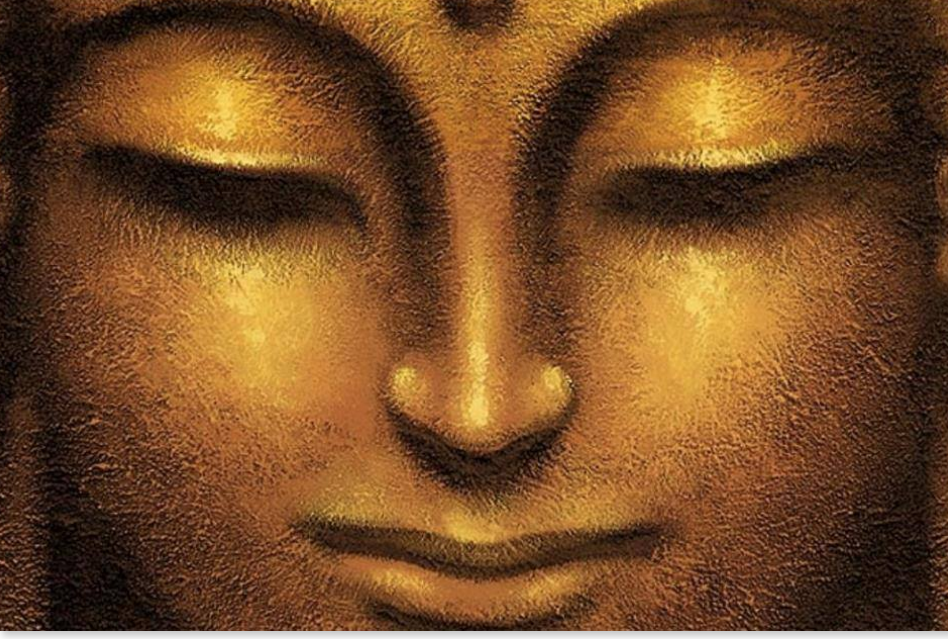
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 101

On Liberation





Enlightened understanding is free from the restraints of any desire for heaven or future rewards. By means of superior divine knowledge, it is free from the restraints of observing austerities and charity.

All austerities and mortifications serve only to obtain a short lived cessation of pain. The happiness that is wholly free from decay is only found in one's equanimity and detachment under all circumstances of life.

That thing must be truly good if it is different from the temporary enjoyment of bliss of heaven, and altogether different from a transitory pleasure that is preceded and followed by pain.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 101

On Liberation



All our evils proceed from the actions of our bodies and the thoughts of our minds. These two are the mainsprings of men's miseries in all places and times.

If you desire to enjoy the happiness of quiet and rest, curb the unsteadiness of your mind and be ever calm and quiet.

Know that all motions and their lack dwindle into perfect rest in the mind of a truly wise man. Therefore hold them in equal light and be happy forever.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 101

On Liberation





Only one thing is the all and whole of this universe. It is like the water of the sea and it is agitated by its intelligence, just as the sea is agitated into waves.

The immensity of Brahman, which is called the only essence and has the form of pure consciousness, is seen in the shape of the world of forms by the ignorant.

The agitation of consciousness is all in all in the world and constitutes

the moving principle of the universe. The agitation of consciousness, being the Divine Spirit, is the same as its stillness. The unity of these two forms, agitation and stillness, is the spirit of God called Śiva.

The agitation of the Divine Spirit in the work of creation, vanishes before the sight of perfect understanding. To the ignorant, it appears to be in active operation, like seeing a false snake in a rope.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 101

On Liberation





Conscious intellect is ever busy and active, from which it derives its name (*cit*, consciousness). But the inactive spirit which is all pervasive is both inexpressible as well as inconceivable, because it is devoid of all attributes (*turiyātītā*).

By long study of the scriptures and association with the wise, and also by continued practice of yoga, the light of the

Supreme Spirit dawns in the inner soul like the rising moon with her benign beams.

The Supreme Spirit is only perceived from the benign rays it radiates, which the wise call the light of the Supreme Spirit. We perceive it by our understanding.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 101

On Liberation



The true virtue of faithful wives is to raise their fallen husbands. This virtue can serve to save a man from his degradation much greater than scriptures or learning, riches, or the spiritual guide and his teaching.

Faithful and affectionate wives are of greater service by far to their husbands than a brother or relation or any friend or servant, or even a guru or one's riches can ever be.

The faithful wife is a man's best guide. She serves as his best abode and attendant more than anything else in this world.

Therefore the wife deserves always to be regarded above all

others, with utmost diligence and attention.

The happiness of both worlds depends entirely on the disinterested and virtuous wife who serves as a raft to her husband for his going across the wide ocean of the perilous world.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 109

On Liberation



Know all egoistic personality to be non-existent. Never hesitate to remove yourself from this asylum of unreality whose essence is like nothing at all, whether you

grab it or lose it.

If it is impossible for your egoism to be a reality, then why talk of your birth and death or your existence and nonexistence? That is like planting a tree in the sky. You can reap neither fruit nor flower.

After your egoism is annihilated, pure consciousness remains. It has the form of pure intellect and not that of the unsteady mind. It is tranquil without any desire and extends through all existence. It is the pure power of reasoning and understanding.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 112

On Liberation





The spirit of the inscrutable and impersonal Brahman is immanent in this emptiness and becomes apparent in the personality of Brahman, like an audible sound issuing out of the empty air which is its receptacle and support.

From this arises the subtle individual soul with the sense of its egoism, just as the vibration of winds springs from motionless air. Then, as the subtle individual soul grows up in time in the same element, it comes to believe it has an individual soul and a personality of its own.

Thus the impersonal soul, assimilated with the idea of its personality, tries to preserve its egoism forever. It enters into many bodies of different kinds and creates new ones for its home upon the loss of the former ones.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 113

On Liberation



He who sees only the flames and is unmindful of the fire which emits them is said to be ignorant of the material element, knowing only its transient and fleeting flares.

The phenomenal world presents its aspect in various forms and colors, such as the many forms and variations of clouds in the sky. Whoever places his faith and reliance upon their reality and stability has his mind always busied with those changeful appearances.

He who views the flame as the same as the fire has only the knowledge of fire in his mind and does not know the duality of the flame as a thing distinct from its unity.

Get rid of your thoughts of the endless multiplicities and varieties of things. Keep your mind fixed steadily within the cavity of your pure intellect and employ it to meditate upon Supreme Consciousness without thought of any object of the senses.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 114

On Liberation





When the silent soul forms an effort of will in itself, then there arises the power of its versatile desires, like the force of the fluctuating winds rising from the bosom of quiet air. Then from the silent soul arises the willful mind as a distinct and independent thing of itself. It thinks in itself as the undivided and Universal Mind of the mundane world. Whatever the mind wills to do in this world, the same comes to take place immediately, agreeably to the type formed in its will.

This mind passes under various names such as the living principle,

understanding, egoism, and the heart.

It forms and sustains the world at its own will. It extends itself to infinity and shows itself in the endless diversity of objects which fill its ample space.

The whole scenery of the universe is nothing other than a display of the eternal and Infinite Mind. It is neither a positive reality nor a negative unreality of itself, but appears to our view like the visionary appearance in a dream.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 114

On Liberation





Only our knowledge of the existence of the world in the Divine Mind serves to remove our fallacy of the entity of the visible world. If we look into the phenomenal in its true light, it speedily vanishes into nothing.

When we do not consider visible things in their true color, but take them in their false colors as they present themselves to view. We find them expressed in a thousand shapes, just as

we see the same seawater in its diverse and various forms of foam, froth, bubbles, waves, surges, tides and whirlpools.

As the sea bears its body of waters, so the mind shows itself in the shape of its various faculties. Mental powers are always busy with their many functions under the influence of Supreme Consciousness, all without affecting its tranquility.

Yet the mind, whether in its state of sleeping or waking or in its bodily or mental actions, does nothing of itself apart from the dictates of consciousness.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 114

On Liberation



He is said to perform his part well who is unaffected by any person or thing, but witnesses all objects as a mere witness and goes on doing his business without his desiring or deep engagement in it.

He is the best actor who is devoid of care and delight and continues in the same way and even course of his mind, retaining the clarity of his understanding at all times and without feeling any joy or sorrow at anything.

He who does his works with unconcern and without assuming the vanity of being the doer is accounted as the best actor. He acts his part with his body but keeps his mind quite unattached to it.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 115

On Liberation



Meditate always on the everlasting and pure spirit that is without beginning or end, which is wholly this entire immensity and has no part or partner, and no representative or representation of itself. By thinking in this way you become stainless

yourself and come to be absorbed in the same Brahman where there is all peace and tranquility.

Know the one Brahman without decay is the soul and seed of all various works or productions that proceed from him. His immensity spreads unopened throughout the whole of existence, just as endless space comprehends and manifests all things in itself.

Look always to the inner soul within yourself and perform all your outer actions with the outer members of your body by forsaking the sense of your egoism and personality. Thereby be freed from all care and sorrow and you shall attain your supreme joy.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 115

On Liberation





Unfortunate is the man who is drowned in his ignorance and who does not seek the salvation of his soul. Salvation is easily obtainable by the light of reason which serves to save him from all the difficulties of this world.

He who wants to obtain his longed for joy and cross over the waves of his miserable transmigrations in the vast ocean of this world must always inquire

within, “What am I? What is this world? What am I to be afterwards? What is the meaning of these short lived enjoyments here? What are the fruits of my future state?” These inquiries are the best expedients towards the salvation of the soul.

*aum satecetekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 115

On Liberation



By Divine Will, the living souls of beings evolve from the original Consciousness, just as waves arise in the ocean.

These living souls retain the tendencies of their prior states in former births and thereby are led to move in their course of light or ignorance in this world,

accordingly subject either to happiness or misery, which is felt by the mind and never affects the soul itself.

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 118

On Liberation



Neither the teacher of śāstras nor the lectures of our spiritual teachers can show the Supreme Spirit before our sight, but our spirit shows us the holy Spirit when our understanding rests in its own true essence.

The knowledge that “I am an embodied being” is the cause of our bondage in this world. Therefore it is never to be entertained by those who seek their liberation.

But the firm conviction that “I am no other than an intellectual being, as rarefied as the pure air” is the only belief that is able to free our souls from their bondage in this world.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 118

On Liberation





He who looks on the world as a scenery painted in the tablet of Divine Consciousness, remaining unimpressed and without desire of everything, quite content in his soul, has put on an invulnerable armor upon himself.

How happy is he who having nothing, no wealth or support, yet has his all by thinking himself as the all intelligent soul.

The idea that something is pleasurable and something else is painful is the sole cause of all pains and anxiety. The destruction of these feelings by the fire of our indifference to them prevents the access of pain and affliction to us.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 119

On Liberation



Use the weapon of *samādhi* and cut in half the feeling of the agreeable and disagreeable. Tear apart your sensations of love and hatred by the sword of your courageous equanimity.

Clear the entangled jungle of ceremonious rites by the tool of your disregard of the *dharmādharmā* of acts. Relying upon the rarified nonmaterial state of your soul, shake off all sorrow and grief from you.

Know your soul to be full of all worldly possessions. Drive all differences from your mind. Bind yourself solely to *viveka* and be free from all fabrications of mankind. Know the supreme bliss of the soul and be as perfect and unfailing as the soul itself. Being embodied in the intellectual mind, remain quite calm and transparent, aloof from all the tears and cares of the world.

*aum sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 119

On Liberation



Yogis say that the first stage of yoga is enlightenment of understanding by the study of scriptures and attendance on holy and wise men.

The second stage of yoga is discussion and reconsideration of what has been learnt before. The third is the reflection of the same in one's self and is known under the name of self-inquiry or meditation. The fourth is silent meditation in which one loses his desires and darkness in his presence before the light of God.

The fifth stage is one of pure consciousness and joy in which the living liberated devotee remains in a partly waking and partly sleeping state. The sixth stage is one's consciousness of indescribable bliss, in which he is absorbed in a state of trance.

Resting in the fourth and succeeding stages is called liberation, then the seventh stage is the state of an even and transparent light in which the devotee loses his self consciousness.

The state above turiya or fourth stage is called nirvana or extinction in God. The seventh stage of perfection relates only to disembodied souls and not to those of living beings.

*aum sateitekam brahmā*



*Yoga Vasistham*

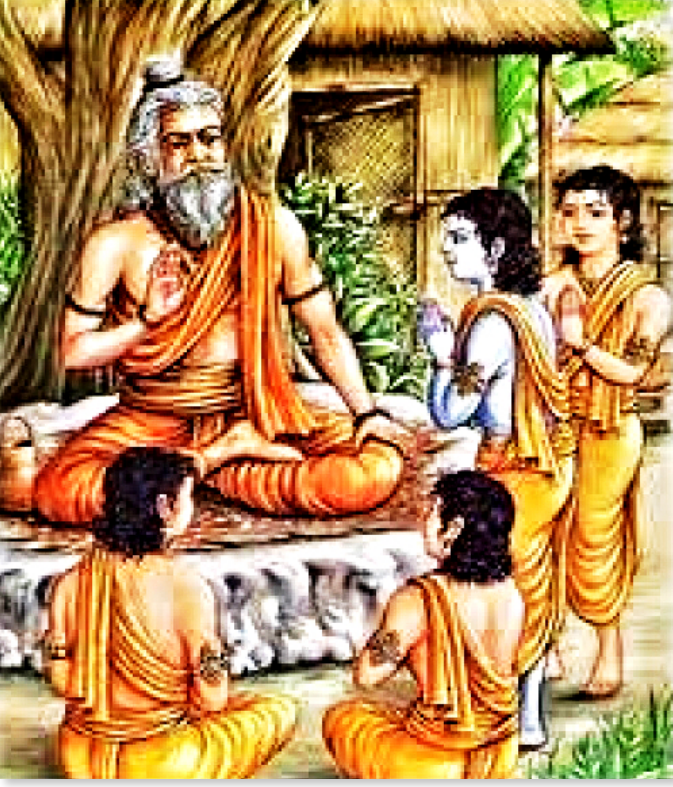
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 120

On Liberation





Whether engaged in business or retired from it, whether living with family or leading a single life, the man who thinks himself as nothing but consciousness and who has nothing to fear or care or to be sorry for in this world, is reckoned as liberated in this life.

The man who thinks himself to be unconnected with anyone, free from disease, desire and affections, who believes himself to be a pure aerial substance of Divine Consciousness, has no cause to be sorry for anything.

He who knows himself to be without beginning or end, decay or death, and to be of the nature of pure intelligence, remains always quiet and composed in himself and has no cause for sorrow at all.

He who considers himself to belong to that Intellect which dwells alike in the minute blade of grass and the infinite sky, in the luminous sun, moon and stars, and in the various races of beings such as men, naagas and immortals, such a man has no cause whatever for his sorrow.

*auṃ sateitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 120

On Liberation



The man who is bound by his desire is delighted to have the objects he seeks, but the very things that tend to his pleasure by their gain prove to be painful to his heart at their loss.

The presence or absence of something is the cause of the pleasure or pain of men in general. The wise practice the curtailment and absence of desires.

If we act with unconcern and little desire or expectation of reward, no act or its result leads either to our joy or grief.

Whatever act is done with ardent physical effort and the whole hearted application of mind and soul tends to bind a man. An indifferent action, like a fried grain, does not germinate into any effect”

*aum satcitekam brahmā*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 120

On Liberation





The soul originally is full of bliss by its nature, but being subject to ignorance, it fosters its vain desire for temporal enjoyment, from which it has the name of living soul.

But when the desire of pleasure is lessened by *viveka*, he forsakes his nature of a living and mortal being and his soul becomes one with the Supreme Spirit.

Therefore do not allow your desire of earthly enjoyment to draw your soul up and down to heaven and hell, like a bucket

whose handle is tied with a rope and cast down and pulled up from a well.

Selfish people who claim something as theirs from that of another are grossly mistaken and led into error. They are destined, like the bucket in a well, to descend lower and lower.

He who gets rid of his knowledge that “this is I” and “that is another” and “that this is mine” and “that is the others” gradually rises higher and higher according to his greater disinterest.

*aum sateitekam brahmā*



*Yoga Vasistham*

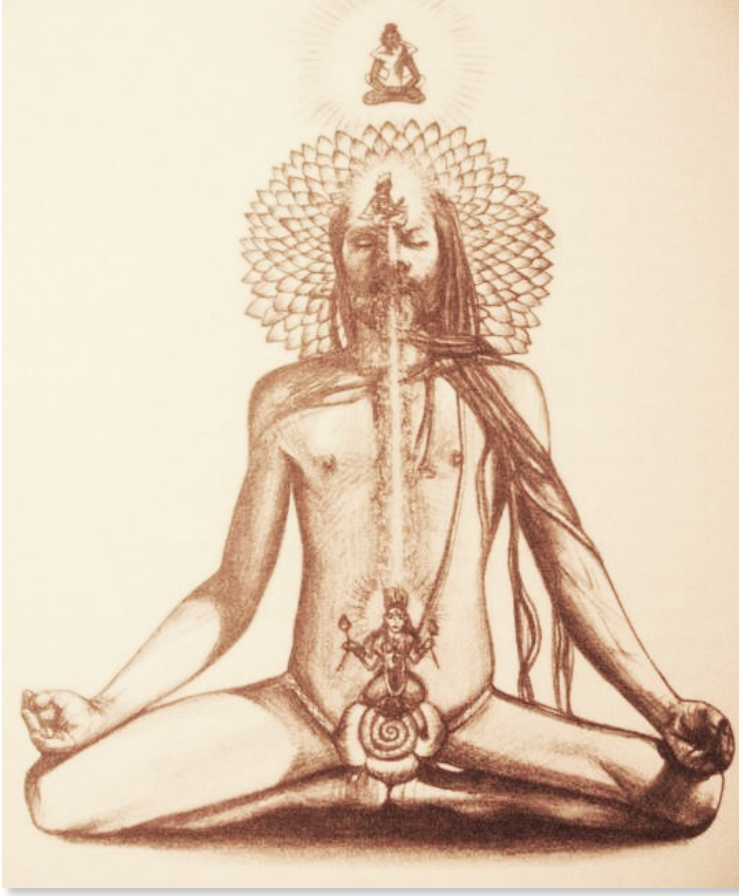
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 121

On Liberation





Do not delay depending upon your enlightened and elevated soul extending over and filling the whole space of the sky and comprehending all the worlds in it.

When the human mind is thus elevated and expanded beyond all limits, then it approaches the Divine Mind and is assimilated to it.

Anyone who has arrived at this state may well think he is able to effect whatever was done by the gods Brahma, Vishnu, Indra, Varuna, and others who were of such

elevated souls and minds.

Whatever acts are attributed to any of the gods or other persons are no more than the display of Divine pleasure in that form.

Whoever is assimilated into Divine Consciousness and has become deathless and unmindful of his mortal state has a share of incomparable supreme joy for his enjoyment.

*aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 121

On Liberation



Whether a man leaves his body in a holy place or in the house of a low savage, or whether one dies at this moment or many years afterwards, he is released from his bondage to life as soon as he knows the soul and gets rid of his desires.

The error of egoism is the cause of his bondage and its eradication through knowledge is the means of his liberation.

*aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 122

On Liberation



There are many who by their complete knowledge of particular mantras, tantras, and the virtues of certain minerals have attained the power of aerial flight and other powers, but what is extraordinary in these?

The powers of self-expansion and contraction and other powers have been acquired by others through their constant practice. These are disregarded by seers in spiritual knowledge.

This is the difference between knowing seers and the bulk of idle practitioners in yoga. The

knowing seers are content with their dispassionate mind without placing any reliance on practice.

This is truly the sign of the inconspicuous seer in yoga, that he is always cool and calm in his mind and freed from all the errors of the world, and in whom the traces of the passions of love and anger, sorrow and illusion and the mishaps of life are scarcely visible.

*aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 123

On Liberation





There are two kinds of living beings that come into existence in the beginning of the repeated creations. One comes into existence without any causality and therefore is called the causeless or uncaused.

Then the soul emanating from the Divine is subject to various reincarnations and becomes many kinds of beings according to its previous acts and propensities.

All beings originally emanate without any cause from the source of the Divine Essence.

Then their actions become the secondary cause of continuous reincarnations.

*aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 124

On Liberation



The personal acts of men cause their happiness and misery. The will produced by the conscious knowledge of one's self becomes the cause of the action.

Will or desire of any action or its result is likewise the cause of one's bondage to this world. What they call liberation is no more than our release from the bonds of our desires.

Therefore be careful to choose what is right and proper from whatever is wrong and improper, and try to reduce your wishes as much as possible.

Do not let yourself possess or be possessed of anything or any person, but give up thinking on anything besides what remains after the thoughts of all other things.

ओम् तत् सत् *auṃ tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 124

On Liberation





Anything to which the senses are addicted serves to bind the soul the more it takes pleasure in it, and also to unbind and release the mind in proportion to the distaste which it bears to it.

If there is anything which is pleasing to your soul, know that is your binding string to the earth. If, on the contrary, you find nothing to your liking here, then you are free from the traps of all the valueless things on earth.

Therefore let nothing whatever tempt or deceive your mind to anything that exists whether living or inanimate. Regard everything from a mean bit of straw to a great idol as unworthy of your regard.

ओम् तत् सत् *auṃ tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 124

On Liberation





Think not that you are a doer or giver of anything, or a person offering anything or eating what you have offered to the gods. Be quite aloof from all your bodily actions owing to the immaterial nature of yourself or soul.

Do not concern yourself with past acts or cares for the future over which you have no command, but discharge well your present duties as they are and come to your hand.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 124

On Liberation



All living beings have a triple form of the subtle, solid and the imperceptible spiritual bodies.

The solid or gross body is composed of hands, feet and other members and limbs. It exists upon its food in this lower world.

The living being also has an intrinsic body which is derived from within and is composed of all its wishes in the world. This body is known as the mental or intellectual part of the body.

The third form is the transcendental or spiritual body. It assumes all forms and is the simple intellectual soul which is without beginning or end and without any alteration in its nature.

This is the pure turiya state in which you must remain steadfast as your living liberation. Reject the two others in which you must place no reliance.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 124

On Liberation



Turiya is that state of the mind in which the feelings of one's egoism and non-egoism, and those of existence and inexistence are utterly drowned under a total aloofness, a state in which the mind is settled in one unchangeable and uniform even course of tranquility and clearness.

In that state the selfish feelings of mine and yours are altogether wanting, and one remains as a mere witness of the affairs of life. This is the turiya state of living liberation.

The evenness of the mind after the falling down of every bit of egotism, like the settling of

turbulent waters underneath, is the turiya state of the detachment of the soul.

ओम् तत् सत् *auṃ tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādhā Book 6 Part 1 Chapter 124

On Liberation





The soul which remains in its quiet rest after its renunciation of all desire, is in the cool calmness of itself, the liberated state of the holy and devout yogi on earth.

ओम् तत् सत्

*aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 124

On Liberation



Know, that the conclusion which is arrived at in all works on spiritual philosophy is the negation of everything except the entity of the Supreme Soul.

There is no principle of ignorance or

delusion which is a secondary agent under one quiescent Brahman, who is ever without a second.

ओम् तत् सत्

*aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 125

On Liberation



The essence of the mind is only for one's misery, as the absence of mind is his highest joy.

Remain as cold as a stone at the sight of anything that is delightful or disgusting to you. Like this, learn to

subdue everything in the world under your control.

The objective is neither for our pleasure or pain, nor is it the intermediate state of the two. Therefore it is by diligent attention to the subjective that we can attain the end of all our misery.

ओम् तत् सत् *auṃ tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 125

On Liberation





An ignorant man who has never attained any of the states of yoga in his whole life is carried by the current of his reincarnation to wander in a hundred births until he happens, by some chance or other, to get some glimpse of spiritual light in any of his births.

Or it may be that he happens to associate with holy men and becomes dissatisfied with the world. The renunciation which springs thereby becomes the ground for one of the stages of his yoga.

By this means, the man is saved from this miserable world, because it is the united voice of all the scriptures that an embodied being is released from death as soon as he has passed through any one stage of yoga.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 126

On Liberation



Our highest liberation is the diminution of the stinging poison of greed. Our liberation is when the calm and cooling countenance of the absence of desire appears to our sight.

Words of advice stick to the wise mind like drops of oil adhere to a glass mirror. Our indifference to the world is the only prevention of its thorns, and it is the best advice to the wise.

It is advisable to destroy a desire by the weapon of detachment as soon as it arises in the breast. It is proper to root out the sprout of a poisonous plant before it spreads itself on the ground.

ओम् तत् सत् *auṃ tat sat*



*Yoga Vasistham*

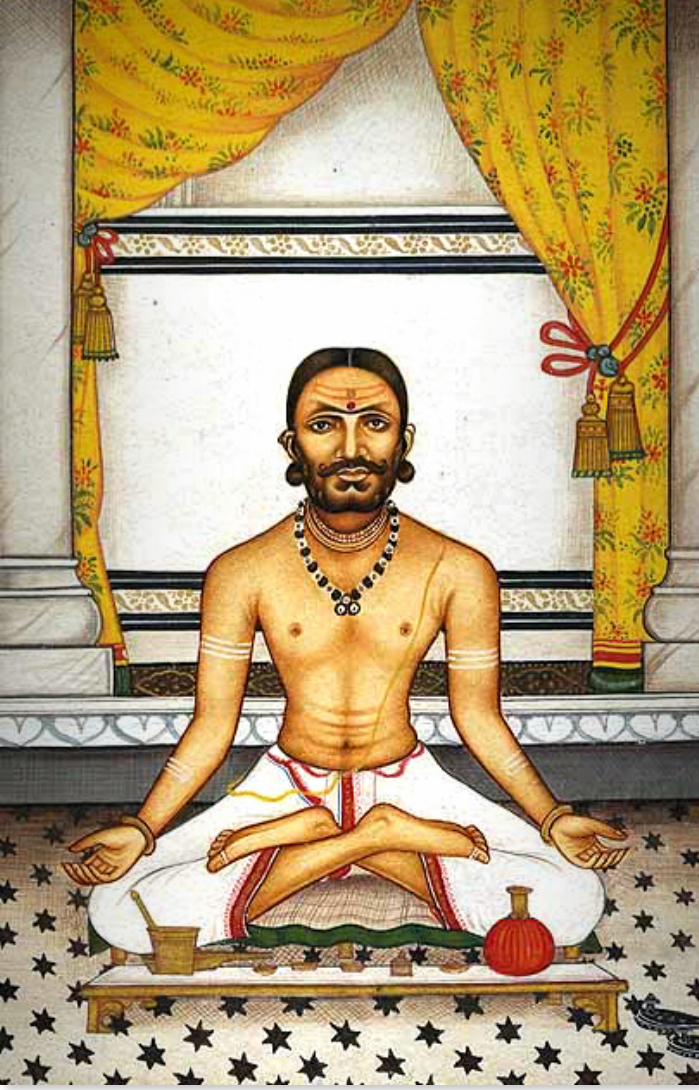
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 126

On Liberation





What is the good of using many words when it can be expressed in a few? Our desire is our strongest bondage and its lack our complete liberation.

Rest quietly in your joy knowing that all this creation is full of the uncreated, everlasting, un-decaying and tranquil spirit of God. Sit quietly delighted in yourself seeing all that is visible in its spiritual sense.

Know to ignore everything and the quiet posture of the yogi, which the spiritually minded call the state of yoga. Continue to discharge your duties even in your yoga state until you get rid of them by deprivation of your desires.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

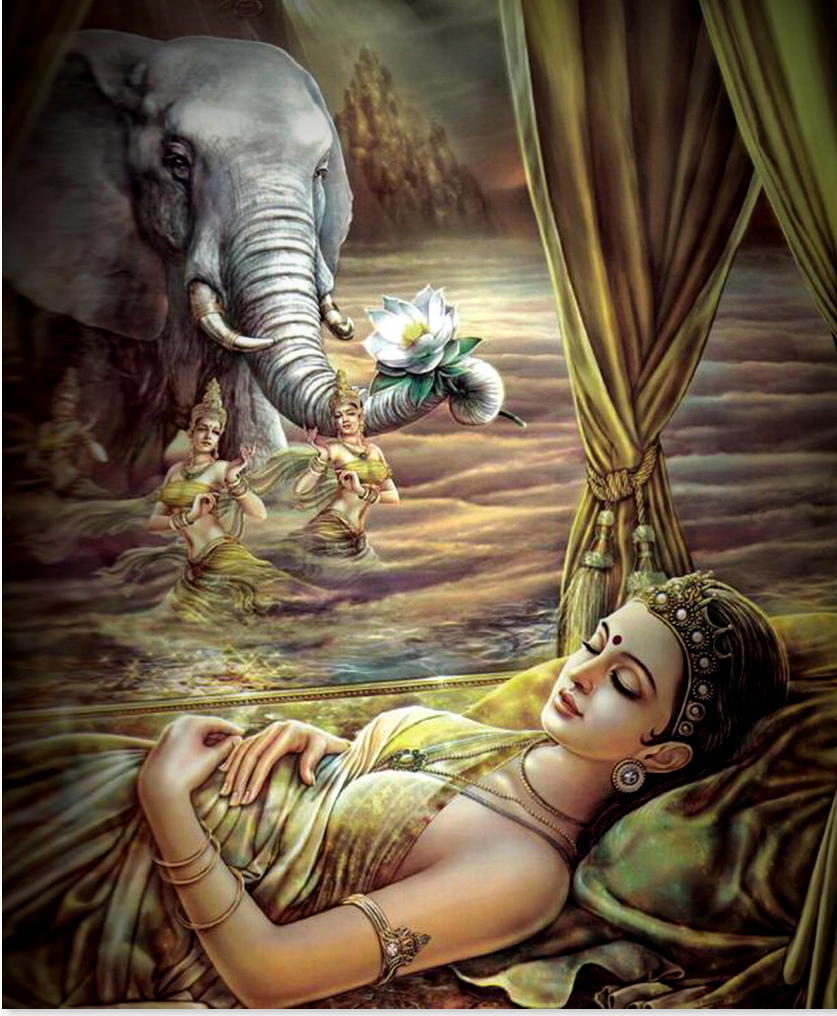
[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsishtha Mahāramāyaṇa**

Nirvāna Khanda Pūrvādha Book 6 Part 1 Chapter 126

On Liberation





The world is an exhibition of our ignorance. It is only a display of our error. For that reason it is entirely disregarded by the wise, and so much regarded by fools.

There is no entity or anything here other than Divine Consciousness.

The perception of the delusive phenomena resembles the waking dream of day dreamers.

He alone is said to be awake who has the lamp of his intellect ever burning within himself.

Our *avidyā* accompanied by our primordial desires presents all that is nonexistent as existing, just as our fancy paints a paradise or fairy city to our view, and sleep shows its various dreams before us.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 127

On Liberation



The one ocean of ignorance surrounds and floods the world, just as a single salt sea surrounds and washes an island. The distinctions of “I” and “you” and the like are the waves of this salt sea of our falseness.

The emotions of the mind and its various feelings and passions are the many forms of the waves of this sea of ignorance. Our egoism and selfishness make the great whirlpool in which the self-willed man is hurled of his own accord.

His love and hatred are the two sharks that lay

hold of him in their jaws and drag him at last into the depth, which nobody can prevent.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 127

On Liberation





From nothing comes nothing. Something cannot become nothing. Only the appearance of form takes place in the substance of things.

By virtue of prior acts in former births, men are reborn in different shapes to enjoy or suffer the results of those acts. Adore therefore the Lord God and author of the worlds who is always bountiful and bestows all blessings.

The worship of this God destroys all our sins and cuts off the knots of snares of this world. You may worship Him

in some form or other until your mind is cleared and your nature is purified. Then you can resort to the transcendent spirit of the formless deity.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 127

On Liberation





I am that blissful Brahman who is without a second and without decay, the form of pure light who is described by negative properties, and who is beyond the three guṇa (rajas, tamas and sattva) which do not relate to him as they do to others.

Thus one should meditate on himself as Brahman, even when he is employed discharging the duties destined to his station in life. His continued practice of this kind of meditation will gradually wear out all other impressions from his mind.

The mind being thus set down, the soul will appear of itself within the man. The appearance of the inner spirit serves to destroy all his internal grief and fill its place with heart felt joy.

He also perceives the height of the truth shining in himself, that there is no other blissful god beside his own consciousness and this is what he calls his ego and the supreme Brahman.

ओम् तत् सत् *auṃ tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 128

On Liberation

Those who seek liberation are not liberated from doing that which if avoided involves the guilt of omission of duty. But he must refrain from doing the acts of his desire, and those which he is prohibited from doing.

When the living soul comes to feel spiritual bliss in itself, when his

sensuous desires disappear from his mind and he perceives his organs of sense lying quite calm and quiet under him, then he may consider himself as one with the all pervading spirit of the Lord.

When the soul is free from all its action and passions and remains aloof from all titles and attributes, when it gets rid of the feelings of pain and pleasure, then he is freed from the burden of his duties.

When one sees the Supreme Soul pervading all beings and sees all creation existing in the Universal Spirit, when he finds no difference between the mundane soul and the Supreme Spirit, then he is released from the bonds of his action.

ओम् तत् सत् *auṃ tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 128

On Liberation



The fourth state of turiya means residing in the living Universal Soul of God. It is the state of the soul's liberation from its condition of sleeping in ignorance. It is full of spiritual bliss.

This turiya state, the consciousness of one's joy, derives from the fixedness of

the soul in the supreme. It is the great end of yoga meditation.

After the mental operations of a man have ceased, he perceives nothing within himself except the turiya state which is a calm quiescence of the soul in the sea of ambrosial waters of the one sole unity.

ओम् तत् सत् *aum tat sat*



*Yoga Vasistham*

[www.facebook.com/yogavasistham](http://www.facebook.com/yogavasistham)

**Yogavāsiṣṭha Mahāramāyaṇa**

Nirvāṇa Khanda Pūrvādha Book 6 Part 1 Chapter 128

On Liberation